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ENGLISH BIBLICAL VERSION

CONSISTING OF

A PROLOGUE AND PARTS OF THE NEW TESTAMENT
EDITED FROM THE MANUSCRIPTS

TOGETHER WITH

SOME INTRODUCTORY CHAPTERS ON MIDDLE ENGLISH
BIBLICAL VERSIONS (PROSE-TRANSLATIONS)

BY

A. C. PAUES,

ASSOCIATE OF NEWNHAM COLLEGE, CAMBRIDGE.

BY PERMISSION

OF THE PHILOSOPHICAL FACULTY OF UPSALA
TO BE PUBLICLY DISCUSSED IN LECTURE ROOM V,
MAY 28TH, 1902, AT 10 O'CLOCK A.M.

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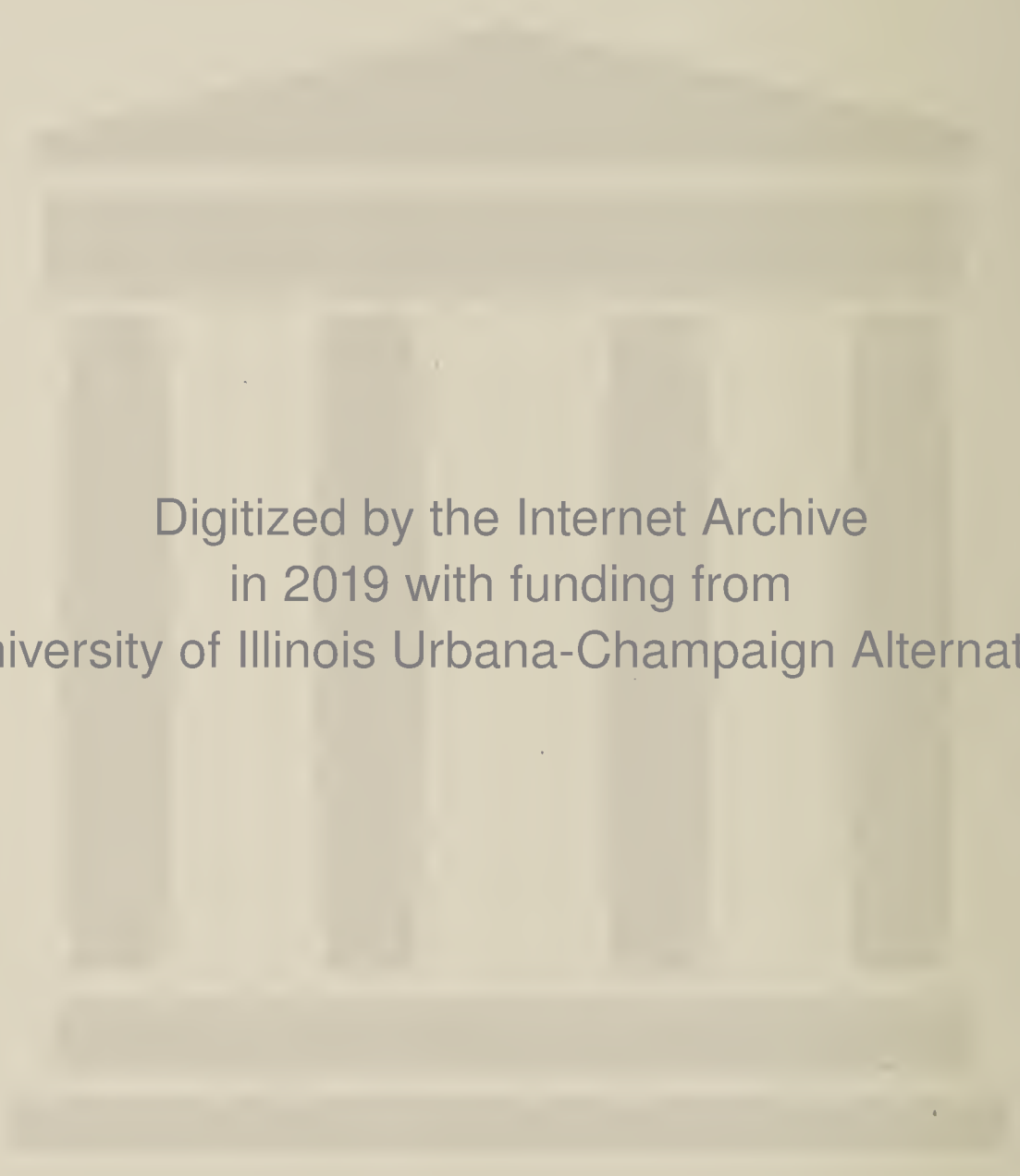
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PREFACE.

THE form and scope of the present work seem to need some explanation, since it has come to be very different from what was contemplated when I first took it in hand.

My first intention was to edit the text here printed chiefly from the linguistic point of view. A further study, however, of the MSS. convinced me that their chief interest lay, not in the language, but in the fact that they represented a Biblical translation differing from and possibly older than the versions attributed to Wycliffe and his followers. It appeared also that the history of the early translations of the Bible into English had never been fully treated, and that for many years past the subject had scarcely been touched. The need for such an enquiry and its great interest for all English-speaking people must be my apology for attempting to touch on a subject so full of difficulty.

The Rev. Josiah Forshall and Sir Frederic Madden gave in the first volume of their great quarto edition of the Wycliffe Bible, a historical survey of early English Scriptural translations. This was published in 1850, and since that time the subject has never been thoroughly investigated. Nearly all subsequent writers on the history of the English Bible have based their works on the researches of Forshall and Madden, whose authority has generally remained unquestioned. The only important exception is a study of Old English Biblical Versions from the seventh to the tenth centuries by Prof. Cook of Yale University, and this work, excellent as far as it goes, stops short of the most interesting period.

Of the material with which I have attempted to deal in the introduction, but little has as yet appeared in print, and the MSS. are scattered over the country in many public and private libraries, some of which are almost inaccessible. The enquiry is therefore one needing much time and patient search, but the subject contains so much interest as fully to reward any amount of labour spent on it.

Throughout the following pages the numbering of chapters and verses follows that of the Vulgate, which was generally taken as a basis of mediæval English translations.

This book in its completed form will shortly be published by the Cambridge University Press.

A. C. PAUES.

CAMBRIDGE,

May 1902.

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INTRODUCTION.

CHAPTER I.

INTRODUCTORY REMARKS ON OLD ENGLISH AND ANGLO-NORMAN BIBLICAL VERSIONS.

§ 1. OLD ENGLISH VERSIONS¹.

THE first essays in biblical translation assumed in English, as in most other languages, a poetical form. Even in the seventh century, Cædmon sang ‘de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Aegypto et ingressu in terram repromissionis, de aliis plurimis Sacræ Scripturæ historiis, de incarnatione Dominica, passione, resurrectione, et ascensione in cœlum, de Spiritus Sancti adventu, et apostolorum doctrina².’

The first *prose version* of any part of the Bible originated in all probability in the eighth century, when Bede, the eminent scholar and churchman translated the first chapters (I.—VI. 9) of the Gospel of St. John into the vernacular, but no part of this rendering is extant. His pupil Cuthbert recorded its existence, evidently as an unusual and noteworthy fact, in a letter to a fellow-student Cuthwine³.

¹ The history of Old English Biblical Versions has lately been investigated by Prof. A. S. Cook in his *Biblical Quotations in Old English Prose Writers...* with...introduction on *Old English Biblical Versions*. London 1898. The brief review in this section, given for the sake of completeness, is mainly based upon this essay, as the only recent and scholarly work on the subject.

² *Bedæ Hist. Eccl.* iv. 24.

³ Mayor and Lumby, *Bedæ Hist. Eccl.* III, iv, Cambridge, 1881, p. 178, ‘a capite sancti evangelii Iohannis usque ad eum locum in quo dicitur, “sed hæc quid sunt inter tantos?” in nostram linguam ad utilitatem ecclesiæ Dei convertit.’

The ninth century is characterised by *interlinear glosses of the Book of Psalms*, and towards its close by a few attempts at independent translation. Of these 'glossed Psalters' eleven MSS. are known to exist, and Professor Cook ranges them in two groups according to the Latin text they represent.

Not less than three Latin versions of the Psalter were current in the Middle Ages, viz. *Psalterium Romanum*, *Psalterium Gallicanum* and *Psalterium juxta Hebræos*. They were all due to the efforts of Jerome. In 383 he made a cursory revision of the Old Latin Psalter from the Septuagint. Pope Damasus at once ordered this revision to be introduced into the Roman liturgy; it was thenceforth known as the Roman Psalter, and is still in use at St. Peter's in Rome. Soon after retiring to Palestine in 387, Jerome found at Cæsarea a copy of the Hexapla of Origen, which had belonged to the learned bishop Pamphilus, and from which he made a more careful revision of the Psalter. This new text soon found its way into the churches of Gaul, whence it derived its name "Gallican"; it is still retained in the Roman Breviary and in the Vulgate, and forms the basis of the English Prayer Book version of the Psalms. At the age of forty-five Jerome began to learn Hebrew, and before 393 he had translated the Psalter from the original. This excellent version did not lend itself to the already established traditions of the liturgy. We only find it in the most ancient MSS. of the Vulgate and in the triple Psalters¹.

The following MSS. contain glosses of the *Roman Psalter*: (1) Cott. Vesp. A. 1. (2) Bodl. Junius 27. (3) Univ. Libr. Cambr. Ff. 1. 23. (4) Brit. Mus. Reg. 2. B. V. (5) Trin. Coll. Camb. R. 17. 1 (Eadwine's Psalter).

The Gallican Psalter is glossed in the following MSS.: (1) Brit. Mus. Stowe 2 (Spelman's text). (2) Cott. Vitell. E. 18. (3) Cott. Tiber. C. 6. (4) Lambeth 188. (5) Arundel 60. (6) Salisbury Cathedral 150².

¹ Berger, S., *La Bible française au moyen âge*. Paris, 1884, p. 5. *Catholic Dictionary*, ed. Arnold & Addis, London, 1897, article *Vulgate*.

² In the first Report of the Royal Commission on Historical MSS. p. 14, 'a folio Psalter on Vellum, written in Lombardic character, with Anglo-Saxon glosses, not later than the 9th century' is reported as being in the possession of the Marchioness of Lothian, Blickling Hall, co. Norfolk.

The oldest and most important of these MSS. is the *Mercian Gloss on the Psalms* known as the *Vespasian Psalter*¹. It is assigned by Sweet to the first half of the ninth century; and Cook (*l.c.* p. xxvi) is inclined to think it 'the original from which all later Old English glosses on the Psalms have been derived, undergoing in the process such modifications as were due to the language of the particular dialect or epoch.' The glosses probably originated in Mercia and comprise, besides the Psalter, Psalm CLI., nine of the Canticles², and some hymns for matins, evensong and the Lord's Day.

*Eadwine's Psalterium tripartitum*³ belongs to the same group and contains, as the name indicates, Jerome's three versions of the Psalter. Of these the '*juxta Hebræos*' is provided with a French, and the *Roman* with an Old English interlinear gloss.

Of the *Gallican Psalter Glosses* only one text is printed, the so-called *Spelman's Psalter*⁴ from MS. Stowe 2 in the British Museum, collated with MSS. Ff. 1. 23, R. 17. 1 and Arundel 60. O'Connor in his Catalogue of 'Bibliotheca Stowensis' 1818, characterises the collation as extremely careless. The history of the Spelman MS. has been minutely given by Cook, *l.c.* p. xxvii.

A *Kentish Gloss on the Book of Proverbs* is preserved in MS. Cott. Vesp. D. 6.⁵ It is of a fragmentary character, and dates as far back as the first half of the ninth century.

¹ MS. Cott. Vesp. A. 1. Stevenson, J., *Anglo-Saxon and Early English Psalter*, Surtees Soc. 1843, 2 vols. 8°. Sweet, H., *Oldest English Texts*. E. E. T. S. 83. London 1885. Kluge's *Angelsächsisches Lesebuch* contains Ps. II—VI. Zeuner, R., *Die Sprache des kentischen Psalters*, Halle 1881;—*Wortschatz des sog. kentischen Psalters* I. Gera 1891. Chadwick, H. M., *Studies in Old English*, Trans. of Camb. Phil. Soc. Vol. iv. Part II., London 1899. *Facsimiles*: Westwood, *Palæographia Sacra* plate 40. E. Bond and E. M. Thompson, *The Palæogr. Society. Facsimiles of MSS. and Inscriptions*. Series I. vol. ii., plate 18.

² The canticles vary in number in the different MSS. They are omitted in Bodl. Jun. 27, Stowe 2, Cott. Tib. C. 6, Salisbury Cathed. 150.

³ Harsley, F., *Eadwine's Canterbury Psalter*. London 1892. E. E. T. S. 92.

⁴ Spelman, John, *Psalterium Davidis Latino-Saxonicum Vetus*. London 1640.

⁵ Zupitza, J., *Haupt's Zeitschrift f. deutsches Alterthum* xxi. 1 ff., xxii. 223 ff. Berlin 1877, 1878. Wright-Wülker, *Old English Vocabularies*. London 1884, i. 55 ff. Sweet, H., *Second Anglo-Saxon Reader*, Oxford 1887. Kluge, F., *Angelsächsisches Lesebuch*, Halle 1888.

The Paris Psalter.

The unique MS. *lat.* 8824 in the Bibliothèque Nationale, Paris, contains two incomplete Psalters¹, the first being a prose rendering of Psalms I.—L. 10, the second a poetical translation of Psalms LI. 8—CL.

We are at present concerned only with the prose version, which is so far an advance upon preceding efforts as to be a real translation, not a mere gloss corresponding word for word with the Latin original.

Concerning the authorship of the version opinions vary. It seems certain that the translator used a text different from that which accompanies it in the Paris manuscript, but beyond this little is known. Wichmann in *Anglia* XI. 39 ff. attributes the version to King Alfred, who, according to William of Malmesbury, ‘*Psalterium transferre aggressus, vix prima parte explicata vivendi finem fecit*².’ J. Douglas Bruce writing in 1894 thinks ‘the prose division...composed most probably in the late ninth or early tenth century,’ and holds the author to be an ecclesiastic from his ‘ample fund of allegorical interpretation,...as appears from a comparison of interpolations in the text with parallels from the early commentators on the Psalms. No systematic—probably no direct—use, however, has been made of any particular commentary, except for the introductory prefaces to each of the psalms, which are paraphrases of the corresponding *argumenta* of the commentary *In Psalmorum Librum Exegesis*..., the work of the Benedictine commentator, Ambrosius Autpertus, abbot of St. Vincent, near the Vultur in Southern Italy, who died in the year 778. The *argumenta* to the Psalms in this work, excluding the mystical elements, were ultimately derived from the Greek commentary of Theodore of Mopsuestia on the Psalms³.’ In 1898 Cook⁴ considers Bruce’s arguments against Alfredian authorship as unconvincing, but fails to arrive at a definite conclusion.

¹ Thorpe, B., *Libri Psalmorum versio antiqua Latina, cum paraphrasi Anglo-Saxonica*. Oxford, 1835, 8°. ² *Gesta Reg. Angl.* II. 123.

³ See Bruce, J. D. *The Anglo-Saxon Version of the Book of Psalms, commonly known as the Paris Psalter*. Mod. Lang. Assoc. of America, IX. 43 ff.; reprinted, Baltimore 1894. Quoted by Cook, *l.c.* p. xxxvi f.

⁴ *l.c.* p. xxxvii.

*Northumbrian Gloss on the Gospels*¹.

The beautiful and highly interesting MS. containing this gloss is deposited in the British Museum (Cotton Nero D. 4), and is variously known as the 'Durham Book,' the 'Lindisfarne Gospels,' or the 'Book of St. Cuthbert².'

The Latin text dates from the close of the seventh century, and is the work of Eadfrith, Bishop of Lindisfarne (698–721).

The English gloss was added about a century and a half later (circa 950) by one Aldred, whom Dr. Charles O'Connor (*Bibl. Stowensis* 1818–19, II. 180) suggests to have been the Bishop of Durham of that name (957–968).

*The Rushworth Version of the Gospels*³.

This celebrated version is found in MS. Bodl. Auct. D. ii. 9 (3946), and contains an independent translation of the Gospel of St. Matthew, and a gloss on those of St. Mark, St. Luke and St. John, founded upon the Lindisfarne Gospels.

From a note in the MS.⁴ we learn that two men Farman and Owun made the version. Farman was a priest at Harewood or

¹ Bouterwek, *Die vier Evangelien in Alt-Nordhumbrischer Sprache*, Gütersloh 1857; by the same, *Screadunga* Elberfeld 1858 (prefaces to the Gospels). Stevenson and Waring, *Surtees Soc. Publ.* Nos 28, 39, 43, 48 (1854–65). Skeat, W. W., *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions*. Cambridge 1871, 1874, 1878, 1887. Portions of the text in Kluge *Angelsäch. Lesebuch*, Halle 1888. Sweet, *Second Anglo-Saxon Reader*, Oxf. 1887. Cook, A. S., *First Book in Old English*, 2nd ed. Boston, 1895.

² For history and description of the MS. see E. Maunde Thompson, *Catalogue of Ancient MSS.* II. 15–18, parts of which have been reprinted by Cook *l.c.* p. xlii ff. List of facsimiles of the MS. given by Cook, *l.c.* p. xliv.

³ *The Lindisfarne and Rushworth Gospels*, Pt. I. edited by J. Stevenson; Pt. II–IV. by E. Waring. Surtees Soc. 1854, 8°. Skeat, W. W., *The Holy Gospels in Anglo-Saxon, Northumbrian, and Old Mercian Versions, etc.*, 1871, 4°. A *Glossary* of Owun's part publ. by Lindelöf, *Acta Soc. Scientiar. Fennicæ*, tom. xxii, No. 5. Cf. Cook, *Jour. of Germanic Phil.* I. 264. Portions publ. by Bouterwek, *Screadunga*, Elberfeld 1858 (Gospel of Mark); Kluge, *Angelsächs. Lesebuch*, Halle 1888; Sweet, *Second Anglo-Saxon Reader*, Oxford, 1887. Cook, A. S., *First Book in Old English*, 2nd ed., Boston 1895.

⁴ 'Ðe min bruche gibidde fore Owun ðe ðas boc gloesde Færmen ðæm preoste æt Harawuda etc.,' ed. Skeat, p. 188.

Harwood in the West Riding of Yorkshire, and to him the best part of the work is due. He translated the whole of St. Matthew, and wrote the gloss of St. Mark I.—II. 15 and St. John XVIII. 1—3. The remaining part, a mere transcript, is Owun's work.

The date of the version is uncertain. The 'Lindisfarne Gospels' give the *terminus post quem*. Skeat (St. Mark p. xii) refers it to the latter half of the tenth century. Brown¹ thinks it originated before 'den von Alfred bezeugten Verfall der lateinischen Studien.' Cook (*l. c.* p. liii) considers it to have been written 'probably' in the tenth century.

The dialect of the translation of St. Matthew is Mercian².

The West Saxon Gospels.

Of this version seven MSS. have come down to us, the two earliest of which were probably written about the year 1000.³

A note in the Corpus MS. states 'ego Ælfricus scripsi hunc librum in Monasterio Baðþonio et dedi Brihtwoldo preposito,' but of this Ælfric and his superior nothing further is known.

¹ *Die Sprache der Rushworth Glossen etc.* Göttingen 1891, Pt. I. p. 83.

² Svensson, *Om spraket i den förra (merciska) delen af Rushworth-handskriften*. I, Ljudlära. Göteborg 1883. Otten, G., *The Language of the Rushworth Gloss to the Gospel of St. Matthew*. Pt. I. Vowels, Leipzig 1890. Brown, E. M., *Die Sprache der Rushworth Glossen zum Evangelium Matthäus und der Mercische Dialekt*. Pt. I., Göttingen 1891. Pt. II. (with English title), Göttingen 1892. Lindelöf, U., *Die südnorth. Mundart des 10. Jahrh. Die Sprache der sog. Glosse Rushworth*. Bonner Beiträge z. Anglistik, 9 and 10, 1902.

³ MSS. C.C.C.C. 140 (S. 4); Bodl. 441 (NE. F. 3. 15); Cott. Otho C. 1; the Lakeland fragment in the Bodleian Library Oxf.; Univ. Libr. Camb. Ii. 2. 11; Reg. I. A. xiv; Bodl. Hatton 38 (65). These MSS. are arranged in chronological order. Editions. Foxe, J., *The Gospels of the Fower Euangelistes*. London 1571. Junius and Marshall, *Quatuor D. N. Iesu Christi Euangeliorum Versiones perantiquæ duæ, Gothica scil. et Anglo-Saxonica*. Dordrecht 1665, Amsterdam 1684. Thorpe, B., *Da Halgan Godspel on Englise*. London, 1842. Reprinted by Louis F. Klipstein, New York, 1848. Bosworth and Waring, *The Gothic and Anglo-Saxon Gospels in parallel columns, with the Versions of Wycliffe and Tyndale*. London 1865. Skeat, W. W., *The Holy Gospels in Anglo-Saxon etc.* Cambridge 1871—57, (Matthew had been previously edited by Kemble and Hardwick, 1858, but was revised by Skeat and published 1887). Bright, J. W., *The Gospel of Saint Luke in Anglo-Saxon*. Oxford 1893. Harris, L. M., *Studies in the Anglo-Saxon Version of the Gospels, I.: The form of the Latin original and mistaken renderings*. Baltimore 1901.

The dialect is West Saxon; two late twelfth century transcripts exhibit, however, Kentish peculiarities¹.

Ælfric.

Ælfric², the most striking representative of Old English learning at the close of the tenth and the opening decades of the eleventh century, interests us chiefly in his capacity of biblical translator. According to his own statement in 'De vetere testamento³,' written about 1010, he had at that period translated the Pentateuch, Joshua, Judges, Kings, Job, Esther, Judith and the Maccabees. His rendering is clear and idiomatic, and though he frequently abridges, the omissions never obscure the meaning, or hinder the easy flow of the narrative.

In translating the Bible Ælfric ceded to the requests of men who were anxious and eager to become acquainted with the Holy Scriptures. He expresses doubts, however, as to the wisdom of the step, and fears lest his work may become dangerous in the hands of the foolish and ignorant. In a letter prefixed to his translation of Genesis (997—8) he lays his views upon the subject before Æpelweard, the ealdorman, and concludes with a firm declaration that he dares not and will not thereafter translate any book from Latin into English⁴.

The Pentateuch, Joshua and Judges Dietrich looks upon as a continuation of Ælfric's 'Lives of Saints,' embodying as they do in a series of narratives the stories of the Old Testament Saints⁵.

Genesis is but slightly abridged and was—at all events the

¹ Reimann, M., *Die Sprache der Mittelkentischen Evangelien*, (Reg. I. A. xiv. Hatton 38) Berlin 1883.

² Ælfric's standard biographer is Dietrich, *Abt Ælfrik*, *Zur Literaturgeschichte der angelsächsischen Kirche*. *Niedner's Zeitschrift f. hist. Theologie* 1855 iv. 487 ff., 550 ff.; 1856 ii. 163 ff., 199 ff. Cf. Cook, *l.c.* p. lxiv ff. Wülker, *Grundriss zur Gesch. d. Angelsächsischen Litteratur*, p. 453 ff.

³ Grein, Chr., *Ælfrik de vetere et novo Testamento*, *Pentateuch*, *Iosua*, *Buch der Richter und Hiob*. (*Bibl. d. Angels. Prosa*.) Cassel und Göttingen 1872, p. 6.

⁴ See Grein, *Bibl. d. Angels. Prosa* i. 24, 'Ic cveðe nu, þät ic ne dearr ne ic nelle nâne bôc äfter þissere bêc of Ledene on Englisc ävendan, and ic bidde þe, leóf ealdorman, þät þu me þäs nâ leng ne bidde, þî les ic beó þe ungehîrsum oððe leás gif ic dô.'

⁵ *Niedner's Zeitschrift*, 1856, p. 232. Editions: Thwaites, *Heptateuchus*, *Liber Job*, etc., Oxford 1698; Grein, Chr., *l.c.*

first 24 chapters—together with Joshua, translated for Æpelweard, the ealdorman, about 997—8. Job¹, Kings², Judges³, Esther and Judith⁴ as well as the Maccabees⁵ are mere Homilies epitomised from the corresponding Old Testament books. Judith is metrical in form.

De vetere et de novo Testamento is a brief introductory review of the various books of the Holy Bible. The probable date of composition falls according to Dietrich between the years 1005 and 1012, after the completion of Ælfric's above named translations.

Long and numerous extracts from the Bible occur in Ælfric's *Homilies*. They have been collected by Prof. Cook, *l.c.* pp. 76—257, who prints from Thorpe's edition *The Homilies of the Anglo-Saxon Church*, London 1844, 1846. 2 vols. Cf. Napier, *Archiv für d. Studium der neueren Sprachen und Literaturen* CI. 3, 4, p. 309 ff. CVII. p. 105 f., who gives passages omitted by the above editor.

The eleventh century, with its political convulsions resulting in the establishment of an alien rule and the partial suppression of the language of the conquered race, was hostile to literary efforts of any kind in the vernacular. With the exception of Ælfric's late works at the very dawn of the century, and Wulfstan's *Homilies*, we can only record two transcripts of the West Saxon Gospels as coming at all within the scope of our inquiry⁶.

¹ MSS. Bodl. NE. F. 4. 12; Camb. Univ. Lib. Gg. 3. 28 and Ii. 1. 64; Cott. Vesp. D. 14. Thorpe's text of the Homilies is from Gg. 3. 28, but Thwaites prints from a transcript made by William L'Isle. Cf. Wanley p. 99, and Wülker, *Grundriss* I. §§ 14, 15.

² MSS. Bodl. Jun. 23; Cott. Jul. E. 7. Edit.: Skeat, *Ælfric's Lives of Saints*, I. No. xviii. E.E.T.S. 82.

³ MSS. Bodl. Laud. Misc. 509; Bodl. Jun. 23. Edit.: Thwaites, E., *Hep-tateuchus, Liber Job, et Evangelium Nicodemi; Anglo-Saxonice. Historiæ Iudith fragmentum; Dano-Saxonice.* Oxon. MDCXCVIII. 8°. Grein, Chr. *Bibliothek der Angelsächsischen Prosa.* Erster Band, Cassel and Göttingen, 1872.

⁴ MSS. Judith in C.C.C.C. 303; Cott. Otho. B. 10. Esther preserved in a transcript made by William L'Isle, Bodl. Laud. E. 381. Edited by Assmann, *Bibl. der Angelsächsischen Prosa*, III. Kassel 1889. Esther on pp. 92—101, Judith on pp. 102—116.

⁵ MSS. C.C.C.C. 198, 302; Cott. Jul. E. 7; Vitell. D. 17; Univ. Lib. Camb. Ii. 1. 33. Edit.: Skeat's *Lives of Saints*, vol. II, No. xxv. E.E.T.S. 94.

⁶ *i.e.*, the Lakeland fragment of four leaves, in the Bodleian Library, Oxford, written in the first half of the century; MS. Ii. 2. 11 of Cambridge Univ. Library, executed about 1050.

In the twelfth century the same gospels were again copied by pious hands into the Kentish dialect of the period¹.

From the late thirteenth century some fragmentary Kentish sermons have come down to us, preserving the slightly paraphrased gospels for Epiphany, (Matt. II. 1), for the second, third and fourth Sundays after the octave of the Epiphany (John II. 1, Matt. VIII. 1, Matt. VIII. 23) and Septuagesima (Matt. XX. 1). They are found, together with their French originals, the sermons of Maurice de Sully, in MS. Bodl. Laud 471.²

§ 2. ANGLO-NORMAN VERSIONS.

The Conqueror, however, brought across the sea not only the flower of his men-at-arms, but also the greatest scholars of cultured Normandy. Lanfranc, 'le plus sçavant homme de son siècle³,' occupied the See of Canterbury from 1070 to 1089. In his 'Life⁴' we read, 'assidu à la lecture, avant d'être évêque comme au temps où il le fut, et déplorant de voir les Écritures altérées par la faute des copistes, il s'appliqua à corriger tous les livres de l'Ancien et du Nouveau Testament, ainsi que les écrits des saints Pères....Il ne le fit pas seulement par lui-même, il y employa également ses élèves.' But not only the Latin text of the Bible received the attention of the Norman scholars. It is a remarkable and significant fact that the earliest specimens of the French vernacular Bible are of Norman origin, and that the earliest MSS. in which they have come down to us were executed in England by Anglo-Norman scribes. Such are the celebrated 'Canterbury' and 'Oxford' Psalters. The Canterbury *Psalterium triplex*, variously known as 'Eadwine's Psalter,' the 'Cambridge Psalter' or the 'Canterbury Psalter' and containing Jerome's three versions of the Book of Psalms, was written by Eadwine in or near Canterbury about the year 1120. The *versio hebraïca* has an

¹ See p. xv.

² Morris, R., *An Old English Miscellany*, E.E.T.S. Orig. Ser. No. 49, London 1872. Cf. Danker, O., *Die Laut- und Flexionslehre der Mittel-kentischen Denkmäler*, Strassburg 1879.

³ *Hist. litt. de la France*, VII. 117.

⁴ Edit. Achéry, chap. xv, p. 15; quoted by Berger *l.c.* p. 7.

interlinear *French gloss* inserted by a different hand about 1160, which gloss in all probability was likewise executed in Canterbury, as the 'psalterium tripartitum' is chronicled in 1315 as still belonging to the Cathedral Library¹. The Anglo-Saxon gloss accompanying the 'versio romana' has been referred to on p. xi. Concerning the origin of this early and important French text M. Berger concludes², 'si le texte primitif est accompagné d'une glose saxonne, et si l'original des peintures est saxon, il est à penser que la glose française du psautier hébraïque n'a pas été faite en Normandie, mais en Grande Bretagne, et sans doute non loin de Canterbury.'

The 'Oxford Psalter,' termed by Berger 'le psautier de Montebourg'³ is a translation, not a gloss, of the 'versio gallica' and in point of language and grammatical structure far superior to the 'Cambridge Psalter.' Concerning the relative age of these two early texts opinions vary. Berger⁴ is inclined to think that the two versions were the work of the same translator and both originally 'inter lineas' of a *psalterium triplex*. Suchier again⁵ holds the Oxford version to be the older of the two, but thinks it probable, however, that the glosser of the 'hebraïca' knew the translation of the 'gallica' and made use of it.

As has been pointed out, the earlier MSS. of the Oxford Psalter were all written by Anglo-Norman scribes; whether

¹ MSS. Trin. Coll. Camb. R. 17. 1; Bibl. Nat. Paris lat. 8846. Edit.: Michel, F., *Le Livre des Psaumes...d'après les manuscrits de Cambridge et de Paris*, 4°, Paris 1876 with Facsimile. (Docum. inédits). Cf. *Zeitschrift f. rom. Phil.* I. 568; *Romania* XVII. 122. Berger, *La Bible française au moyen âge*, p. 1 ff. Suchier, H., in *Zeits. f. rom. Phil.* VIII. 416. Fichte, *Die Flexion im Camb. Psalter*, 1879.

² *l.c.*, p. 9.

³ MSS. Bodl. Douce 320 (about 1200); Bibl. Nat. Paris lat. 768 (early XIIIth cent.); Royal Lib., Munich 16 (early XIVth cent.); Cott. Nero. C. iv. (about 1200); Vitell. E. ix (about 1200); Arundel 230 (XIIth cent.); Harl. 1770 (XIVth cent.) and 5102 (XIIIth cent.) For other MSS. see Berger, p. 18. Edit.: Michel, F., *Libri psalm. versio antiqua gallica*, 1860 (Facs.). Cf. Berger, *l.c.* p. 10 ff. Suchier, H., *Zts. f. rom. Phil.* VIII. 416 ff.; Meister, *Die Flexion im Oxf. Psalter*, 1877. Harsein, *Vocalismus und Consonantismus im Oxf. Psalter* in *Zts. f. rom. Phil.* IV. 273.

⁴ *l.c.*, p. 34.

⁵ *Les anciennes versions françaises de la Bible* in *Zts. f. rom. Phil.* VIII. 427 ff.

the translation itself originated in England or Normandy is, however, not yet definitely settled¹.

The value of the Oxford Psalter is further enhanced by the evidence furnished by M. Berger as to its forming the basis for all subsequent French versions of the Psalter, whether Protestant or Catholic. They are all mere revisions of this ancient text.

No hindrance can have been put in the way of translations of the Bible into French or of the use of the Scriptures amongst those classes in England who were familiar with the French tongue², and whose means enabled them to purchase the costly, often finely illuminated, manuscripts. Copies of entire or partial Biblical translations—above all the favourite Book of Psalms, the Apocalypse, the ‘Bible historiale’—mostly executed by English scribes, still abound in our public and private Libraries, not to mention the many copies of English provenance which have found their way into continental collections.

About the middle of the fourteenth century—before 1361—the Anglo-Normans possessed an independent and probably complete translation of the whole of the Old Testament and the greater part of the New³. The earliest of the three existing MSS. (*fr.* 1) comprises the Old and New Testament as far as Hebrews xiii. 17. It was illuminated for John of Welles († 1361) and his wife Maud, daughter of William, Lord Ros. A copy of the Acts, with slight textual variations, forms part of a ‘Histoire de la Bible’ written in England in the second half of the fourteenth century (*fr.* 9562). The third MS. (Reg. 1. C. III) M. Berger wrongly attributes to the fifteenth century. It comprises the Old Testament from Genesis to Tobit and is written in the earlier half of the fourteenth century, probably quite as early as MS. *fr.* 1, from which it is distinguished by a somewhat better and more correct text, and further by an entirely different version of Jerome’s Prologues—a version which M. Berger (*l.c.* p. 236) pronounces ‘une œuvre misérable et de

¹ See on this point Suchier, *Zts. f. rom. Phil.* VIII. 427 ff.; Berger, *l.c.* p. 32.

² ‘Lordes of England han þe Bible in Freynsch.’ Matthew, *The English Works of Wyclif hitherto unprinted*. E.E.T.S. 74, London 1880, p. 429.

³ MSS. Bibl. Nat. Paris *fr.* 1 (xivth cent.), *fr.* 9562 (xivth cent.); Brit. Mus. Reg. 1. C. III. (xivth). Cf. *Wycl. Bible*, I p. iii, note.

la plus basse époque' and attributes to the humble efforts of some Reading monk¹. M. Berger further condemns these prologues for not being written entirely in French: 'en effet, on trouve fréquemment dans les deux premières préfaces des mots anglais placés dans le texte à côté des mots français².' These English glosses are met with, not only in the much abused prologues, but also with more or less frequency throughout the whole biblical text. A few specimens may prove of interest:—In the first prologue: *sabloun sond*; *ruds bustous*; *nome nameþ*; *rubine rust*; *passes greces*; *escorsce bark*; *la meulee piþþ*; *nuwe naked*; *vn mire leche*; *poinerent stanged*.—From Genesis: XIV. 23 *côrreis thonges*; XIX. 28 *breese sperke*; XL. 16 *canistreux skeppes*; Exodus XIX. 7 *les eeles wenges* des eagles; XXVI. 1 *bisteint twis lited*. Leviticus V. *le tresorie horde depositum*; VIII. 26 *une turteux a pankake*. 2 Regum VIII. 4 *il colpa les nerfs hoꝝsynewes*.

The text of the Book of Psalms in this Anglo-Norman version is evidently based on later transcripts of the 'Oxford Psalter.' The translation of the remaining portions appears, however, to be entirely independent.

It is a remarkable fact that Jean de Sy's continental version of the Bible, executed about the year 1355 by order of King John of France, is apparently a mere revision of the Anglo-Norman Bible.

The celebrated Norman Apocalypse and its connection with the English fourteenth century Bible will be traced in the following chapter.

¹ This latter statement is hypothetical; the MS. belonged in the xvth century to the Reading monks, but the prologues were written in the early xivth century and by no means necessarily at Reading.

² *l.c.*, p. 236.

CHAPTER II.

THE APOCALYPSE.

THE curious and interesting history of the English Apocalypse takes us back to the latter half of the twelfth century when in Normandy or England—certainly by the hand of a Norman—a translation of the Apocalypse was made, preceded by a prologue and accompanied by a commentary. The original copy is lost, but its descendants from the early years of the thirteenth century onwards form a family of remarkable and highly artistic manuscripts, depicting in a series of drawings the marvellous scenes of St. John's visions. Popular as it had been from the earliest ages, the Apocalypse became if possible yet more so when presented in a familiar tongue and enriched with these graphic representations of the holy narrative. M. Berger has classified 84 MSS. all containing the same text, and more are known to exist. It found its way into the French Bible of the thirteenth century, and into 47 out of 70 MSS. of the 'Bible Historiale' of the fourteenth century. It is natural that a work copied so frequently, and often so cruelly mutilated to suit the exigencies of the miniatures, should present considerable variations. M. Berger in his admirable study of the subject¹ divides these MSS. broadly into three groups, all based on the same text though differing in respect of prologue and commentary.

The first and most comprehensive class, including about 80 MSS., presented as early as the beginning of the thirteenth century two distinct types, a fuller one containing prologue,

¹ *l.c.* pp. 78—99. Gröber, *Zts. f. rom. Phil.* viii. 312; Suchier, *Liter. Centralblatt*, No. 46.

text and commentary, another consisting only of text and commentary. The earliest MSS. of the first subdivision are all in the *Anglo-Norman* dialect. The Prologue beginning 'Seint Pol l'apostre dit...' is a work of Gilbertus Porretanus, bishop of Poitiers († 1154), and is commonly printed with the 'Glossa ordinaria' in editions of the Latin Bible¹. It concludes with a paraphrase of the first eight verses of the Apocalypse, and the text begins therefore with the ninth verse, 'Ie Iohan vostre frere e parcener en tribulatiun et regne et pacience en Iesu Crist.'

The Latin original of the Commentary, if ever one existed, has not yet been discovered.

The second subdivision of this group, comprising numerous MSS., the earliest in the Norman dialect, has lost the prologue, but is in other respects identical with the above class. The text begins, 'Ie Iohan vostre frere.'

The second class, of which only two MSS.² have come down to us, has a different prologue. The text begins with the first verse and presents some variations from the traditional version. We give as an example verses i. 9—10 of MS. *fr.* 1036. 'Je Iehans vostre freres et parconniers *em painne* et en tribulacions et el reingne *ou nos serons* et em pascience en Ihesucrist *Nostre Sauveor*, foui en une ille qui est apelée Pathmos por la parole de Dieu et por le tesmoingnage de *Nostre Seingnor* Ihesucrist et fu en esperit, *ausint comme en vision*, en 1 jor de diemanche, et oi desrieres moi une grant voiz, ausint come d'une buisinne, qui disoit *et me comanda*.'

The third class³ is of importance as exhibiting an entirely new commentary, of which the Latin is found in an abridged form in the Oxford Apocalypse published by Mr. Coxe for the Roxburghe Club⁴. The Trinity College MS. is written in the Anglo-Norman dialect. The text, presenting considerable variations from the traditional version, begins 'De Apocalipse Ihesucrist ke Deu li duna fere apert a sas serjaunz....' The

¹ Also printed in Nicolaus de Lyra, *Postilla*, etc. 1486 fol.

² *fr.* 1036, 13096, in Bibl. Nat. Paris.

³ MSS. Trin. Coll. Camb. R. 16. 2 (about 1200); *fr.* 1768 (beginning of xivth century.)

⁴ Coxe, H. O. C., *The Apocalypse of St. John*, London, 1876. 4^o.

ninth verse begins '[I]o Iohan vostre frere e parcener en tribulation e en *reaume* e pacience en *Ihesu*, fu en *le* isle ki est apelé Pathmos pur la parole Deu e tesmoine de *Ihesu*....' The commentary, 'Verrai chose est seint Iohan....'

If we consider the celebrity of the Norman Apocalypse and the number of copies spread over the country, it is no wonder that, at a time when English began to assert its supremacy, the monk or secular priest should have turned his attention to this work which, being at once widely popular and strictly orthodox, might well seem suitable for translation into English and for promulgation amongst that ever growing section of the community who regarded French as an alien tongue.

Thus towards the middle of the fourteenth century the English Apocalypse sprang into existence, being, with the possible exception of the Psalter, the first book of the sacred writings to be translated into English after the Conquest.

Tradition, long unquestioned, attributed this work to Wycliffe. In 1559 Bale ranges it amongst the reformer's works: *In Apocalypsin Iohannis*, Lib. I. '*Sanctus Apostolus Paulus dicit*¹.' Similarly Tanner². In 1850 Forshall and Madden in their Preface to the Wycliffe Bible³ p. vii f. write: 'It seems probable that Wycliffe's first attempt at interpretation of Scripture was his commentary on the Apocalypse...written not long after' *i.e.* after the year 1356. Shirley, in his *Catalogue of the original works of John Wyclif*, Oxford, 1865, gives the commentary as No. 9 of the reformer's extant English works.

Arnold is evidently the first who ever stopped to examine the contents of the volume. In 1869 in his edition of *Select English Works of John Wyclif*⁴, he remarks (I. p. vi), 'With regard to the Commentary on the Apocalypse, internal evidence is, I think, decisive against its being the work of Wyclif,' and proceeds to give proofs in support of his view. He states further (I. p. iv) that the work is 'indeed original, but contains, so far as I have examined it, nothing very remarkable.'

¹ Bale, *Script. Illustr.* c. vi. p. 451 ff.

² *Bibl. Brit.-Hibern.* 1748, article *Wyclefus*.

³ *The Holy Bible...made from the Latin Vulgate by John Wycliffe and his Followers.* Oxford, 1850. 4 vols.

⁴ Oxford, Clar. Press, 1869-71, 3 vols.

It is singular that the close relationship between the French Apocalypse and its English descendants should have escaped detection during the centuries they have existed side by side.

We may now proceed to a more detailed description of this humble scion of an illustrious family of MSS.

The English Apocalypse has come down to us in sixteen MSS.¹ The oldest of these, Harl. 874, was written in the second third of the fourteenth century. Most of the manuscripts contain the prologue beginning, 'Seint Poul þe apostle'; MS. Rylands R. 4988 lacks the prologue; MS. Laud 33 commences with the prologue 'Alle men þat wolen,' as printed in the Wycl. Bible iv. 638. The text is divided up into short sections of three to five verses each, accompanied by a more or less lengthy commentary. Four MSS. viz. Laud 33, Reg. 17. A. 26, Rylands R. 4988, Harl. 3913 have the eight initial verses of the Apocalypse; the text of the remaining MSS. begins with the ninth verse, 'Ich Ioon 3oure broþer.' The commentary, beginning, 'By seint Iohn ben bitokned þe gode prelates of holy chirche' is, but for a few unimportant changes, the same in all, and exhibits generally a faithful translation from its Norman original.

The MSS., all of which belong to M. Berger's first class, may be grouped as follows:—

A. The MSS. of this class are founded upon the same French text and probably the same English original:

- (a) Harl. 874 (H¹), Magd. Coll. Camb. 2498 (M), Trin. Coll. Camb. 50 (T), which all agree closely in text and dialect; mistranslations and omissions are frequent, *e.g.* xvii. 3 *blascege* is rendered 'blessynges' instead of 'blasphemye'.

¹ Brit. Museum, Harl. 171, 874, 1203, 3913; Reg. 17. A. 26; Bodl. Laud 33 (661), 235 (1580) Rawl. C. 750 (fragm.); Cambridge, St John's Coll. G. 25, Trin. Coll. 50 (B. 2. 7, a xvith century transcript); Magd. Coll. 2498; Dublin, Trin. Coll. 69 (A. 4. 4); John Rylands Library, Manchester, R. 4988 (formerly Ashburnham xxvi); Phillipps 7219, 10170 (both xvith century copies); Brit. Mus. Addit. 5901 is a late transcript from a copy in Norwich Library, made by or under the direction of John Russell, Fellow of Merton College, for his projected edition of the Wycliffe Bible. The prospectus was printed in August 1719. This transcript includes the Prologue and Commentary alone.

(b) St. John's Coll. G. 25 (J.) with some variations of readings.

(c) Reg. 17. A. 26 (R.) Rylands R. 4988 (Ry.) Laud 235 (L¹), 33 (L²) present a fuller and more correct text. Of these Ry. has verses 1—13 of the first chapter, R. and L² verses 1—8 agreeing with the Later Wycliffite Version; R. has I. 9—13 and L² I. 9—11 in agreement with Harl. 171 (see below). From I. 12 onwards, L¹ and L² agree closely and are probably copied from the same text.

B. The French original differs from that of Group A; it is more complete and closer to the Vulgate.

Harl. 1203 (H²), 171 (H³). Of these H³ presents the best text, and agrees frequently and closely with the Later Version for which it evidently formed the basis.

C. The text of the only MS. belonging to this group, Harl. 3913, is the same as that of the Later Version, but prologue and commentary agree with Group A.

The following passages may prove of interest as affording a specimen of the manner of the translator. The prologue begins:—

Douce 180 f. 1.
xiiith cent.

Seint Pol l'apostle dist ki tuz
ceus ki uoilent piement uiuere en
Iesu Crist sufferunt persecutiun.
Mes nostre tres duz Seignur Iesu
Crist ne ueut pas ke ses eliz de-
faillent en tribulatiun. Pur ceo les
reconforte il de sei meimes, e dune
uertu de sa grace, e dit, Ne aiez
pour, Ieo sui od uus tut iurs deske
a la fin de cest secle, e uus dune

Harl. 874 f. 2.
xivth cent.

Seint Poule p'apostle¹ seiþ þat
alle þoo þat willen pitiuosli² leuen³
in Iesu Crist⁴ shullen suffre perse-
cuciouns⁵ & anguisshe⁶. Ac⁷ oure
swete Lorde Iesus Crist ne⁸ wil
nouȝth þat his chosen failen⁹ in
tribulacioun¹⁰. Forþi¹¹ he confortep
hem of¹² hym-seluen, & ȝiueþ hem¹³
vertu of¹⁴ his grace, & seiþ to hem,
Haueþ¹⁵ no drede, Ich am wiþ ȝou

¹ seiþ precedes, M.T. ² in a later hand, on erasure, H¹. *mekeli* J.R.L¹.
priuelich M.T. *pitousli* N. (=Addit. 5901). ³ *lyue* J.R. (*lyue mekeli* R.).
⁴ *Crist Iesu* J.R. ⁵ *persecucioun* J.N. ⁶ *angwisch* J. ⁷ *om.* J.;
but L¹.R.N. ⁸ *om.* J.L¹.R.N. ⁹ *falle* J. ¹⁰ *into tr.* J. *tribulaciouns*
L¹.R.N. ¹¹ *perfor* R.N. ¹² *bi* R. ¹³ *om.* J.R.N. ¹⁴ *to* N.
¹⁵ *haue ȝe* J.R.N.

Seinte Escripture pur uus enseigner
ke par pacience e confort de Escripture
eum esperance en lui, ki dit,
Afiez uus en moi, ieo ai uencu le
munde....

alle þe¹ daies in-to² þe endyng of
þis³ werlde; & I ȝiue ȝou Holi Writt
for⁴-to teche ȝou⁵ þat þorouȝ suf-
fraunce & confort of⁶ Holy Writt
we schullen haue hope in hym þat
seiþ, Affieþ in me for ich haue ouer-
comen þe werlde....

The prologue ends:—

Douce 180 f. 2.

Après cest demustre ke il est
cumencement e fin, ki est, e fu, e
est a uenir tut puissant. E après
tut cest fet sa narraciun, dunt il
fet sun liuere, ki est parti en set
uisiuns, si ke l'em poet chescune
par sei seueraument entendre, e dit,
'Ieo Iohan etc.'

Harl. 874 f. 2^b.

And after he shewep þat he is
gynnyng & endyng þat is & was &
is to comen almiȝtful⁷. And after
þis he telleþ his tale, whareof he
makeþ þis⁸ book, þat⁹ is departed
in¹⁰ seuen siȝttes, so þat vche man
may vchon¹¹ by hym one¹² onlich⁴
vnderstonden & tellen¹³ And¹⁴ God
almiȝtful be at oure bigynnyng ȝif
it be his wille. Amen.

The text of the Apocalypse begins in most copies with the
ninth verse of the first chapter, as explained above. As a speci-
men of the translation I give chap. i. 9—16 of Harl. 874 and
1203, subjoining the French version for the sake of comparison.

Reg. 19. B. XV. f. 2.

Early xivth century.

Ieo Iohan uostre frere &
parcener en tribulcion &
regne en pacience en Iesu
Crist, fu en vn Ille q'est
appellé Pathmos pur la pa-
role Dieu & tesmoigne Iesu
Crist. Et fu en espirite en
vne dimaingé, & oi après
moi vne grante voiz ausi-
come de busyne, qe me dit:

Harl. 874 f. 2^b.

xivth century.

Ich¹⁵ Iohn ȝoure broþer &
parcinere¹⁶ in tribulaciouns
& duelle in pacience in¹⁷
Iesu Crist, was¹⁸ in an yle
of þe cee þat is¹⁹ cleped
Pathmos &²⁰ was exiled for
Goddess wordes & for I bare
witnessse of Iesu Crist. & on
a Sonenday ingost ich herd²¹
a grete voice biside me as it

Harl. 1203 f. 2^b.

Circa 1400.

I Ion ȝoure broþir and
part-taker in tribulacioun &
in kyngdam and in pacience
in Crist, was in an yle þat
is clepid Patmos, exilid for
Goddiss word and witness-
ynge of Crist. And on a
Sunday y was in spirit and
herde a gret vois biside me
as if it were þe soun of a

¹ om. J.M.R.N. ² vntil M.T. to N. ³ þe J. ⁴ om. N. ⁵ om. R.
⁶ in R. ⁷ almyȝti N.R.L¹. ⁸ his R.L¹. ⁹ and M. ¹⁰ on N.R.L¹.
¹¹ om. R.L¹. ¹² silf N.J.R. ¹³ tellen seuene siȝts N.R.
¹⁴ And God...Amen, om. N.J.R.L¹. ¹⁵ om. L¹. ¹⁶ partynere M.L¹.
¹⁷ of J.L¹. ¹⁸ & was J. ¹⁹ men clepen L¹. ²⁰ om. J. ²¹ ich herde in goost J.

Escrinuez en liure ceo qe vous veez & enueiez as sep[t] Esclises de Asye, cest a sauour a Ephesie, & Smirme, & Pergame, & Tiatire, & Sarde, & Philadelphe, & Laodice. E ieo retour nai pur veer la voiz qe parla oue moi, & vi sept candelabres de or. En my les sept chaundelabres vn qe resemblout le fiz de la uirgine, qe esteit vestu de aube desques a la terre & seint as mamels de vne ceynture de or. Son chef & ses cheueus furunt blauncs come laine blaunche & come neif, & ses oilz come flaumbe de fu, & ses piez ressemblerent orchal en furneise ardaunt. Sa voiz esteit autiele come voiz de multz ewes, & il auoit en sa destre meyn sept esteilles, et de sa bouche issi vn espee trenchaunt de ambe parz, e sa face esteit autiele cum nul solail qant il lumist plus cler.

were þe soune of¹ a trumpe, þat seide to me: Write in þe book² þat þou seest & sende it to þe³ seuen chirches of Asye, þat is to³ wyte, to Ephesie, Smirme, Pargamo, Tiatire, Carde, Philadelphe & Laodice. And I tournede me to see þe⁴ voice þat spaak to me⁵ & I seiȝ seuen candelstickes⁶, on þat semed þe maidens son þat was cloped in an aube riȝth vnto⁷ þe erpe, & gird⁸ under his⁹ tittes¹⁰ wiȝ a girdel of golde. His heued & his here¹¹ was white as wolle¹² & as snow, & his¹³ eiȝen as flaume¹⁴ of fyre, & his feet as gledes¹⁵ brennande. His voice¹⁶ was¹⁷ as¹⁸ voice¹⁹ of many watres, & he had in his riȝth honde seuen sterres, & out at²⁰ his mouȝe com a sword²¹ keruyng²² on²³ boȝe parties²⁴, and his visage²⁵ was as þe sonne whan it schyneȝ briȝttest.

trumpe, seiȝnge to me, þat þat þou seest write þou in þe book & sende þou it to seuene chirchis of Asie, to Effesie, to Smirme, to Pergamye, to Tiatire, to Sardee, to Filadelfie and to Laodice.

And y turnede to se þe vois þat spake to me, and y saw seuene candilstickis of gold; and in þe myddil of þe seuene candilstickis oon lyk to þe maydenes sone, clopid in an aube down to þe erpe, gird vnder hise teetis wiȝ a gyrdil of gold. His hed & his heer whyt as wolle & as snow, hise yȝen as flaume of fyr, his feet as gledis brennyȝge, his vois was as þe vois of many watris. He hadde seuene sterres in his riȝth honde. Out of his mouȝ cam a swerd two-eggid, his face was as þe sunne whanne it schyneȝ bryȝtist.

The English rendering has a few glosses which do not occur in the French text as printed above, viz. I. 9 *of þe cee, & was exiled*, I. 10 *þe soune of*. The two first of these have been taken from the prologue, the third seems to be merely explanatory, and may have been added by the English translator. It is, however, more probable that they all occurred in the Norman original

¹ *þe soune of* om. J. ² *in þe book* om. L¹. *in þi b.* J. ³ om. J.
⁴ *þat for see þe*, J. ⁵ *and y turnede* follows, L¹.L². ⁶ H¹. has in the margin
in a later hand, *of gold, & in þe myddel [of] þe seuen kandelstykes of gold.*
⁷ *down to* L¹.L². ⁸ *was gird* L¹.L². ⁹ om. M. ¹⁰ *ittes* on erasure, H¹;
tetis J. *tates* M. ¹¹ *heeris weren* L¹.L². ¹² *þe wolle* J. *whit w.* L¹.L².
¹³ *þe iȝen of him* L¹.L². ¹⁴ *þe jl.* J. ¹⁵ *in þe chymne* above the line in
a later hand, H¹. ¹⁶ *voices* L¹.L². ¹⁷ om. M. *weren* L¹.L². ¹⁸ *swich as*
þe J.L¹.L². ¹⁹ *þe voices* L¹.L². ²⁰ *of* J. ²¹ *as word* follows, L¹.L².
²² on erasure, H¹. *keruande* M.L². ²³ *of* L¹. ²⁴ *sidis* J. ²⁵ *face* J.L¹.L².

of Harl. 874, though I have been unable to discover a MS. containing them amongst those I have had access to in England.

Chapter II. 1—4 is rendered in the following way :—

Harl. 874 f. 3^b.

Affter þat comeþ oure Lorde to seint Iohn, & bad þat he shulde write to þe bisshop of Ephesie for þe synnes of þe folk, þis seiþ he, þat helde þe sterres in his riȝth honde, Goo amyddes þe seuene candelstickes. I woot þi werkis, þi trauailes, & þi pacience, & þat þou ne may nouȝth suffre þe wicked; & hou þou hast assaid & atteynt of þe falsnesse of hem, þat maken hem apostles & ne ben nouȝth, I woot þe aduersites þat þou hast suffred for me. Ac o þing þere is þat þou hast forsaken, þe charite þat þou had.

Harl. 1203. f. 4^b

And write þou to þe bisshop of þe chirche of Effesie, pese þingis seiþ he, þat holdiþ þe seuene sterres in his riȝthond, & sittip in þe myddil of þe seuene goldun candilstickis. I wot þi werkis, & þi trauel, & þi pacience, and þat þou may not suffre þe wickid; & hou þou assaied & of falsnes ateynede hem þat maken hem apostlis, & ben not, & þou hast foundun hem lieris; and þou hast pacience and þou hast suffrid aduersitees for my name, & hast not faylid. But oo þing y haue aȝeyns, þat þou hast forsakun þi first charite.

Harl. 171 f. 7^b.

And to þe aungil of þe chirche of Effesus write þou, pese þingis seiþ he, þat holdiþ þe seuene sterres in his riȝt hond, whiche walkiþ in þe middil of the seuene golden candilstickis, I wot þi werkis & traueile and þi pacience, and þat þou maist not suffre yuel men; and þou hast a-saied hem þat seien þat þei ben apostolis, & ben not, & þou hast founden hem liers; and þou hast pacience and þou hast suffrid for my name and failedist not. But I haue aȝens þee a fewe þingis, þat þou hast left þi first charite.

The commentary exhibits few traces of changes from its French original, though in later copies the English translator or scribe seems to have systematically suppressed the word 'good' when qualifying 'prelat,' and often to have substituted 'preacher' for the latter term. It is perfectly orthodox in character, exalting the prelates and the religious orders, admonishing the people to 'schrift' and to obedience to the clergy.

The commentary to I. 9—11 runs as follows:—

MS. Magd. Coll. Camb. 2498 p. 227. 'By þe vndoyng, By seint Iohn ben bitokned þe good prelates of holy chirche, þat vnderstonden þe voices of þe godspelles, and þe þretynges of þe iuggement, þat is bitokned by þe buscine, þat amonestep hem þat þai done in werk al þat þai seen in holy writ, and techen þe oþere þorouȝ good ensaumples to done wel.'

The vision of the Maiden's Son is commented upon in the following manner:—

MS. St. John's Coll., Cambridge G. 25 f. 19^b. 'Bi his heed þe goode prelatis of hooli chirche. Bi þe heer þe men of trewe religioun þat shulen be whijte þurȝ hoolinesse & good lijf. For as þe wolles is whijt, so þei, for þei leden oþere to do wel þurȝ good ensauple, & ben whijte as snow for þei quenchen þe vicis of brennyng of synne þurȝ vertu & þurȝ penaunce. Bi þe yȝen ben bitokened þe wyse clerkis of hooli chirche, þat liztnen oþere wiþ teching & techen hem wiþ good ensauple of goode werkes þat þei doen,' etc.

A favourite theme from the old Bestiaries is introduced in the commentary to Chap. iv. 7 'For þe lyoun is deed whanne he is whelpid, & þe þridde dai he cometh to lyue aȝen þurȝ þe cry of his fadir, & Oure Lord þat diede on þe roode for vs, vpon þe þridde dai he roos aȝen from deef to lyue.'

Towards the end of the commentary is a remarkable passage directed against the Jews and Heretics, and the false 'descretseters'—all equally worthy of the curse and hatred of the Holy Mother Church:—

Reg. 19. B. 15. f. 45.

Icy sont escomengez lui felon Ieu puant qi reent la uerreie lettre de Seinte Eglise & Escripture, et lui hereges mescreanz qi la corumpont par faus entendement; et lui faus decretistre qi turnent Seinte Escripture q'est de espiritualite a pleiderie pur ces temporeles choses gaigner; et lui faus precheourz qi prechient par ueine glorie & pur terrienes richesses.

Harl. 874 f. 31.

Here-inne ben acursed þe wicked stynkande þat geynseien þe soþfast lettre of þis book writen. And þe Eretikes mysbileuande þat corruppen it þorouȝ fals vnderstandyng; & þe fals descretseters þat tournen holy writ þat is gostlich forto pleden wiþal forto wynnen werdelich þinges; & þe fals prophetes þat prechen forto ben preised of þe werlde oþer forto wynnen erþelich godes.

The last words of the commentary are:—

Reg. 19. B. 15 f. 45^b.

...qe nous puissoms oue lui en sa glorie en corpe & en alme saunz fyn regner. Amen.

Harl. 874 f. 31.

...þat we mowen comen wiþ hym to blisse in body & in soule & duellen with hym withouten ende. Amen.

The dialect of the earliest translation of the English Apocalypse was probably North Midland. MS. Harl. 874, written in the second third of the fourteenth century, and probably not far removed from the original, writes 'þai' 'brennand'; it has pres. plur. in -en and pres. sg. in -eþ.

To conclude, we have found that the English Apocalypse appears in at least three different translations, of which the second forms the basis of the third, and the first was in all probability not unknown to the translator of the second. Now the third translation as embodied in Harl. 3913 is identical with the rendering of the Apocalypse appearing in the so-called Later Wycliffite Version. It would require a more thorough comparison than can be attempted in these pages to establish the exact relationship between the fourteenth century English Bible and the existing independent versions of the Apocalypse, but it is highly probable, as will be shown later on, that the translators did not only collect 'manie elde biblis, and othere doctouris and comune glosis' in order 'to make oo Latyn Bible sumdel trewe¹,' but also gathered round them existing versions in the vernacular and with corrections, if required, from the established Latin text, introduced these already well-known renderings into their great compilation. Thus, as the Norman Apocalypse was adopted into the French thirteenth and fourteenth century Bibles, similarly the already popular and well-known text of the English Apocalypse was used as a convenient basis by the English Biblical compilers of the fourteenth century.

¹ *Wycl. Bible*, Prologue, p. 57.

CHAPTER III.

THE BOOK OF PSALMS.

§ 1. RICHARD ROLLE OF HAMPOLE'S VERSION OF THE PSALMS.

FROM Richard Rolle, the poet and mystic, the English Bonaventura, a man who rebelled against the barrenness of the prevailing scholasticism, who substituted 'heart' for 'reason' and whose watchword was 'Love,' 'caritas,' ecstatic love, rapture in the Divine Being—from this man we should expect imaginative writing and poetical rhapsodies, but hardly the more practical work of a translator and commentator. Yet his 'love' led him thereunto.

Richard Rolle's life has long been an enigma. The publication of '*Officium et Legenda de vita Ricardi Rolle*¹' has, however, furnished many details, and his most competent biographer, Dr. Horstmann, has with careful and loving hand brought together every scrap of personal evidence from his published and unpublished works and restored to us an individuality of exceptional interest². A brief summary of the leading events in the life of this remarkable man may find a place here. He was born circa 1300 (*Dict. Nat. Biogr.* 1290?) at Thornton in Yorkshire. His father was William

¹ Perry, G. G., *English Prose Treatises of Richard Rolle de Hampole*. London 1866. E.E.T.S. 20.

² Horstmann, C., *Library of Early English Writers. Yorkshire Writers. Richard Rolle of Hampole, an English Father of the Church and his Followers*. London 1895—6. 2 vols.

Rolle. His early schooling he had in his home-county, and subsequently through the good offices of Thomas de Neville, who became archdeacon of Durham in 1334, he proceeded to Oxford “ubi valde proficiens in studiis ponitur.” Oxford was at this period swayed by the scholastics, and to the intensely religious nature of the young Richard, more remarkable for depth of feeling than vigorous reasoning-power, the subtleties and barren wranglings of the schools offered but little attraction. He devoted himself to the study of Holy Scripture and Theology, and—we may surmise—steeped his mind in the writings of the mystics—St. Bernard, the Victorines, Bonaventura. In his 19th year, ‘fearing some imminent danger for his soul¹,’ he returned home and adopted the life of a hermit. The ‘Vita’ quaintly tells how he borrowed from his sister two kirtles, one grey and one white, and, adding to these his father’s rain-hood, constructed for himself a hermit’s garb. Fearing restraint, however, he fled away from home, and it was on the estate of John Dalton, probably near Thirsk, that he finally obtained a cell, a hermit’s clothing and his daily sustenance. The ‘Vita’ and his own writings relate how by means of purification and illumination, through vigils and fasts, tears and sorrow, he here reaches the highest and last stage of contemplative life, where the soul in ecstasy communes with the Highest, has visions of divine glory, of divine love. ‘In amore Dei canere et jubilare quasi raptus super terrena, in se deficere et in Deum pergere’ is the essence of Hampole’s mysticism. ‘His principle is love².’

The ‘Vita’ tells little of Hampole’s later life. We learn that he was busy with holy exhortation and composed ‘mellifluous’ writings, tracts and booklets for the edification of his fellow-beings. He moves about from place to place, teaching the ignorant, and finally settles for a considerable time in Richmondshire in the neighbourhood of the cell of the recluse Margaret of Anderby. ‘He...now expounds more regularly and methodically whole books of the Bible, verse by verse, a task which required a more settled mind, close study and mature reflection. He so wrote commentaries on the Psalter and Cantica, and on Threni,.....a direction for priests how to

¹ Horstmann, *l.c.* II. p. vi.

² Horstmann, *l.c.* II. p. xiv.

hear confession; expositions of the Creed, the Athanasian Symbol, and the Pater noster for the instruction of laymen, etc. All these works are in Latin¹. To this period of calm and repose we may also assign many of his English works. His sympathies widen, his soul goes out in infinite love and pity to the humble and lowly, to the untaught, to women, to all who are in darkness and seek the light which has illumined his whole being. It is for these he writes in his mother-tongue. For Margaret, the recluse of Anderby, his 'dilecta discipula,' whom he loves with 'perfecta caritatis affectione' he composes a beautiful prose-tract, 'The Form of Perfect Living²,' and at her request he translates the Psalter into English. For another friend, a sister at the nunnery of Yedingham in the East Riding of Yorkshire, he wrote the equally beautiful 'Ego dormio et cor meum vigilat³.' 'The Commandment of love to God⁴' is an epistle to 'a certain nun of Hampole.'

Richard Rolle spent the remainder of his life, presumably from his early forties onwards, at Hampole, near the Cistercian nunnery of St. Mary, founded by William de Clarefai in 1170 for fourteen or fifteen nuns. Dr. Horstmann assigns 'pe Prick of Conscience' to this final period of his life. He died on the 29th of September 1349. His grave soon became famous for miracles and healings worked there, and pilgrims flocked thither from distant parts. The nuns of Hampole kept his works in iron chains and honoured him as a saint, preparing the 'Vita et Officium' for his formal canonization, which, however, never took place, 'probably on account of his being identified with reforming tendencies or Lollard heresies⁵.'

We may now direct our attention to the particular work of the Hermit which comes within the scope of our inquiry, his *Commentary on the Psalms and certain Canticles*.

A prologue heads the work. The Psalms are then expounded, the Latin text of each verse being given first, then its English rendering, followed by a more or less extensive

¹ Horstmann, *l.c.* II. p. xxxi.

²⁻⁴ Edited by Horstmann, *l.c.* II. 3 ff., 49 ff., 61 ff.

⁵ Horstmann, *l.c.* II. p. xxxv, note.

commentary. Numerous MSS.—33 in all—are known to exist, and more have probably escaped discovery, being hidden away in private libraries. They all agree in exhibiting the same version of the Psalms and the same prologue, but in respect of commentary the differences are so great that it would be more fitting to speak of two independent works, the first comprising the original work of the Hermit, the second being an independent Lollard commentary on the current accepted English text of the Psalter, with a few borrowings, especially at the beginning, from Hampole's orthodox work, to insure respectability and readers. We consequently divide our MSS. into two classes, the first comprising the original work of the Hermit, the second being a later Lollard compilation.

A. *Richard Rolle's original work*¹.

MSS. Oxford, Univ. Coll. 56, 64; Laud 286, 321, 448; Bodl. 288, 467, 877, 953; Tanner 1, 16; Magd. Coll. 52; Cambridge, Sid. Suss. Coll. 89 (Δ. 5. 3); MS. in the Church of St. Nicholas, Newcastle on Tyne.—These 14 MSS. were known to Bramley, who prints from (U)=Univ. Coll. 64 with a few readings from (S)=Sid. Suss. 89; the blanks being supplied from (L)=Laud 286.—A description of and short extracts from each MS. are given.—The following nine MSS. escaped the notice of the editor of the commentary: Bodl. Hatton 12; Brit. Mus. Harl. 1806; Arundel 158, Reg. 18. B. 21; C. C. C. C. 387; Aberdeen Univ. Libr. D². 7. 35; Eton College 10; Worcester Cathedral Library 158; Cheltenham, Phillipps 8884 (formerly in the possession of Dr. Adam Clarke); MS. Ingelby, Ripley Castle, Yorks.²

¹ Bramley, H. R., *The Psalter and certain Canticles with a Translation and Exposition in English by Richard Rolle of Hampole*. Clar. Press, Oxford 1884. 8°. Cf. Kölbing, *Engl. Stud.* x. 112 ff. Bernhardt, *Anglia VIII* anz. 170 ff. Middendorff, H., *Studien über Richard Rolle von Hampole unter besonderer Berücksichtigung seiner Psalmen-commentare*. Magdeburg, 1888. Diss. Cf. *Anglia* xi. 326. Facsimile of MS. Arund. 158 in Kenyon, F. E., *Facsimiles of Biblical MSS. in the British Museum*, London 1900, plate xxiii.

² The last two MSS. I have not been able to consult.

We may now proceed to a closer examination of the Hermit's work as embodied in the MSS. of *Class A*.

The question of authorship seems fairly settled.

(1) MS. Reg. 18. D. 1 (early fifteenth cent.) has a heading to this effect: "Here bigynneþ þe Prologe vppon þe Sauter þat Richard heremyte of Hampole translated into Englyshe aftir þe sentence of doctours and resun."

(2) Further, in MS. Laud misc. 286 written in the first half of the fifteenth century, the commentary is headed by a metrical prologue, containing much curious and valuable information. The following lines bear upon our point¹:

"... a worthy holy man, cald Rychard Hampole,
 " Whom the Lord that all thing can, leryd lely on his scole,
 " Glosed þe Sauter that sues here, in Englysch tong sykerly,
 " At a worthy recluse prayer, cald dame Merget Kyrkby."

(3) A treatise, written in the time of Archbishop Arundel, *i.e.* between 1399 and 1414, 'Aþens hem þat seyn þat hooli writ schulde not or may not be drawen into Engliche' has the following statement: 'Also a nobil hooli man Richerde E[r]myte drewe oon Englice þe Sauter with a glose of longe proces, and Lessouns of Dirige² & many oþer tretis...³'

(4) In the will of Robert Est of York, dated at York, Nov. 10, 1473 we find the following clause: 'Item lego domui sanctimonialium de Hampaulle psalterium glosatum de propria scriptura beati Ricardi, heremite ibidem jacentis⁴'

(5) The author of 'Our Ladyes Myroure'—practically a translation of the Church services into English for the use of the Brigettine nuns of Syon, which house was founded in 1415—states as follows: 'Of psalmes I have drawen but fewe, for

¹ See Bramley, *l.c.*, p. 1.

² MS. dinge?

³ MS. Camb. Trin. Coll. B. 14. 50, f. 3^b, of the xvth century. Later xvith and xviith century versions of the same tract in MSS. Harl. 325, Cott. Vitell. D. 7, C.C.C.C. 171, made from a fragment in Worcester Cathedral. A transcript made by Wharton is in Lambeth Libr. 594 f. 57. Printed by Hans Luft 1530 in Hessen; reprinted in England by Richard Banckes; later on introduced by Foxe into the first edition of his *Acts and Monuments*, 1563, p. 452. Cf. *Wycl. Bible* i. p. xxxiii, note.

⁴ See Bramley, p. xxiv.

ye may haue them of Rycharde hampoules drawynge, and out of Englysshe bibles if ye haue lysence therto¹.

(6) In 1589 Bale² says concerning Richard, 'Psalteriumque in Anglicum sermonem transtulit.' He is followed by Usher, Le Long and others.

We find from some of the above extracts out of early writings that the Hermit's work found considerable favour, forming as it were an approved and orthodox version of the Psalms, we might almost say an 'authorized version.' It is therefore somewhat a matter of surprise to learn that *the source* of this commentary in no way enjoyed the odour of sanctity or special orthodoxy in the Church—the source being, with some additions and omissions on the part of the Hermit, Peter Lombard's famous *Glossæ seu Commentarius in Psalmos Davidis*³, commonly known as the 'great gloss.' It is compiled chiefly from St. Augustine, Cassiodorus, the venerable Bede, Haymo of Halberstadt, Ambrose, Jerome, Remigius, and the interlinear gloss of Anselm of Lauds. Peter Lombard, bishop of Paris († 1160), one of the foremost scholastics of his day was from his celebrated work 'Sententiarum libri quatuor' surnamed 'Magister sententiarum.' His orthodoxy was in some points doubted, a certain passage in his exposition of Ps. xcvi. 5 having even been denounced by Pope Alexander III, who in an epistle to Archbishop William of Sens (circa 1170) accuses Peter Lombard of 'nihilianismus' and styles it 'prava doctrina'; he sought afterwards (1179) at a Lateran synod to bring about a formal condemnation⁴. These circumstances, however, in no way abated the popularity of Lombard's works. His gloss on the Psalms was translated into French almost in his own century⁵, and into English, as we have seen, in the fourteenth.

¹ Edit. Blunt, J. H. E.E.T.S. Extra Series No. 19, p. 3, from a print dated 1530.

² *Script. illustr. Catal.* cent. v., p. 431.

³ Printed in Paris 1533. See Migne, *Patrol. Curs.* vol. 191. Cf. Middendorff, *l.c.*

⁴ See Herzog und Plitt, *Realencyclopädie f. prot. Theol. und Kirche*, article *Petrus Lombardus*.

⁵ MSS. Bibl. Nat. fr. 22892, fr. 963. See Berger, *l.c.* p. 66 f. The prologue is found in MS. Harl. 3978 which, however, contains another Psalter.

R. Rolle claims no originality for his work: 'In expounynge i fologh haly doctours¹' and in the course of his commentary he refers to Augustine, Aquila, Hrabanus, Cassiodorus, Remigius and Strabo², but singularly enough not once to Peter Lombard. Middendorff, who was the first to point out the source of Hampole's work, writes on this point³: 'Dass sich dieser Name auch nicht ein einziges Mal in dem ganzen Werke findet, dass Richard vielmehr bemüht ist, seine Leser glauben zu machen, er habe die Kirchenväter benutzt—was ja allerdings hier und da geschehen ist—scheint mir ganz klar zu beweisen, dass er nicht wagte, seine wahre Quelle zu nennen...Dies merkwürdige Verhalten Richards darf man wohl mit Recht als eine literarische Unredlichkeit tadeln. Doch es ist nichtsdestoweniger erklärlich. Ich habe...erwähnt, wie sehr man es übel nahm, wenn jemand aus dem Augustinus nicht in erster Linie compilierte. Richard zog deshalb auch vor, diesen statt seines eigentlichen Gewährsmannes an erster Stelle als Quelle zu nennen....Vor Entdeckung schützte ihn einigermaassen der Umstand, dass der von ihm benutzte Commentar ein getreuer Auszug aus den Kirchenvätern ist...'; and further on, 'Der hohe Grad der Vollendung der Werke des Petrus Lombardus veranlasste, dass man ihn als Meister betrachtete...und ihn einfach abschrieb. Während er nämlich das Beste aus den Schriften von Kirchenschriftstellern...gesammelt hatte, erachtete man nach ihm ein Zurückgehen auf die Kirchenväter für unnöthig und machte sich die Arbeit leichter. So auch Richard.'

Another curious fact is that in the few places where R. Rolle refers to his authority, the quotations cannot be identified. In Ps. I. 1 Richard quotes Augustine, but the extract is not in the place referred to. Similarly Remigius Ps. CXLVI. 10, Strabo Ps. CXLVIII. 4 and Aquila Ps. XL. 14, which latter passage is taken almost verbally from Peter Lombard.

We may now proceed to give some examples of how Richard

¹ Bramley, *l.c.* p. 5.

² Bramley, p. xvi.

³ *l.c.* p. 25 f.

used his source. The *Prologue* is based on Augustine¹, Cassiodorus, the *Glossa ordinaria* by Walahfrid Strabo and on Peter Lombard. Only towards the end the Hermit's own thoughts appear: 'In this werke i seke na straunge Ynglis, bot lyghtest and comonest and swilk that is mast lyke til the Latyn' etc.

Psalm LI. gives an excellent idea of the constant use the Hermit made of his source. I reproduce the commentary of verses 1—4 and 9.²

Psalm LI.

1. In this psalme the prophet spekis agayns all the kynd of ill men and says, Thou that is myghti in wickidnes, that lest is, whare-til ioyes thou in malice, aswhasay, in god is for to ioy, that is gret. What this wickidnes is he oppyns.

2. He says that the thoght of the ill man is in his tonge, for he vmthynkis him not are he speke what he suld speke: as sharpe rasure that hetis newynge of face, and makis the blode to folow thou did treson, hetand fairhed and ioy, and bryngand til syn and pyne.

3. He forsakis not ill that lufis it, & forthi, if goednes touche his hert any tyme, he flese it sone, and malice dwellis that he chesis mare than goednes, and that makis him to luf wickidnes abouen euenness, swa that he kan not als mykil as hill ill with faire wordis.

4. That is, thou lufid all wordis that downfellis thaire lufers fra syn til syn and sythen til pyne; in tricherows tonge, for þou ert full of wordis & full of treson.

Qui potens es in iniquitate, quod minimum est, quid gloriaris in malitia, quasi dicat, in bono gloriandum est, quod magnum est. Quæ vero sit iniquitas, hæc exponit subdens: *P. L.*

Meditatio mali est in lingua, quia non ante cogitat quam loquatur... Fecisti dolum sicut novacula acuta, quæ dum promittit innovationem, incidit...suis promittit beatitudinem, et occidit. *P. L.*

Non deserit malum qui diligit... quia et si benignitas quandoque tangit animum ejus, refugit. Et nota, quod ait, dilexisti malitiam super benignitatem... Dilexisti etiam loqui iniquitatem magis quam æquitatem, quasi nec mala tegis verbis decoris sed. *P. L.*

Dilexisti omnia verba præcipationis...cadis inferius...ruis in profundum...tu, qui es lingua dolosa, id est, linguosus et dolosus. *P. L.*

¹ *Dicta S. Augustini quot sint virtutes psalморum.*

² Cf. Middendorff, *l.c.* p. 35.

9. That is, i sall loue the last-andly, for thou made that I am olife, that i hope in thi mercy, and i sall abide thi name, that is, the dede of thi name Iesu, that is saluacioun: than i sall be safe. For it is goed and dilatable to thynke in saule noght till all, bot anly in syght of thi halighis, that lufand felis the goednes thare-of; noght in sight of wickid men, that lufis the noght. For till all that lufis this world it is bettere, and thai may fynde na swetnes or sauowre therein, bot till all godis lufers it is wondirfully swete.

Laudabo te in sæculum, quia fecisti prædicta, scilicet quod sum oliva, quod speravi in misericordia dei in æternum, et expectabo nomen tuum, id est, rem nominis tui, quod est Iesus [id est salvatorem, *Rufinus*] scilicet quod tunc salvabor. Ideo expectabo nomen tuum quoniam bonum est. Iucundum est nomen, sed non nisi gustanti, amarum vero est sæculum. Dico bonum est, sed in conspectu sanctorum tuorum tantum, non in conspectu impiorum, qui non gustant amando. *P. L.*

As we can imagine but little original matter can be gleaned out of the Hermit's commentary. He is far more original in his Latin commentary on the Psalms and especially in his 'In aliquot capita Iob prophetæ enarratio¹. He blames, however, the evil lives of the prelates who serve God not for himself but for winning of riches 'as hirdes of haly kirke dos now².' The kings like the prelates are without mercy or good deeds; 'swilke ere oure pryncys now that ledis thaire life in filth of syn³.' In Ps. cvi. 40 Richard breaks loose from his authorities and gives a comment of his own:—'This vers has mare nede of sorowyng than of expownyng, for the folk will noght halde pes with God and do his comaundmentis. The wreth of God is first helte on princys, for thai ere wers than other, and swa ryses strife and werre itwix landis. And God suffirs all to erre out of the way of rightwisnes, that ilkan sla other: that is the vengauce of God that maste bifallis for the ill leders of Cristen men.' Middendorff writes on this point⁴: 'Es liegt nahe, in Ps. cvi. 40

¹ *Edit.* D. Richardi Pampolitani anglo-saxonis eremitæ...in psalterium Davidicum atque quædam sacræ scripturæ monumenta compendiosa juxtaque pia enarratio. Colonie 1536. Dr Horstmann is wrong in stating that R. Rolle's English Prose Commentary is substantially a translation of his Latin Psalter (*l.c.* II. p. xxxii); they are independent works, neither based on the other.

² Ps. LXXVII. 41.

³ Ps. civ. 28. Cf. LXXXII. 11, XLV. 2, 3.

⁴ *l.c.* p. 21.

eine Anspielung auf den 1329 nach Robert Bruce's Tode sich erneuernden Krieg zwischen Schottland und England zu erblicken, und...Hindeutungen auf die Misswirtschaft unter Eduard II. zu vermuten, auf sein Treiben mit unwürdigen Günstlingen, auf die Verschwörung seiner verbrecherischen Gemahlin Isabella und ihres Günstlings Mortimer gegen ihn, endlich auf seine grauenvolle Ermordung 1327. Richard wird seinen englischen Psalmencommentar etwa 1330 vollendet haben.' This date tallies fairly with Horstmann's views on the subject¹. Bramley's attempt at assigning a date may be regarded as unsuccessful, the particular passages referred to as proofs being found in the Latin original. We may now give some specimens of the Hermit's rendering of the Psalms, the right hand columns (MSS. Reg. 18. B. 21 and Arundel 158) exemplifying the changes the text underwent in later copies:—

Psalm I.

Univ. Coll. Oxf. 64 (Bramley, pp. 5–8).

Reg. 18. B. 21.

1 Blisful man the whilk oway 3ed
 noghte in the counsaile of wicked,
 and in the way of synful stode
 2 noght, & in the chaire of pestilens
 he noght sate. Bot in laghe of Lord
 the wil of him ; and in his laghe he
 3 sall thynke day & nyght. And he
 sall be as a tre that is sett bysid
 the stremes of watirs, the whilk sall
 4 gif his froyte in his tyme. And the
 lef of him sall noght downren ; and
 all thyngs that he sall doe, ay sall
 5 esely fare. Noght swa wicked, noght
 swa ; bot as the dost the whilk wynd
 ferkastis fra the face of the erth.
 6 Forthi wicked rise noght in dome,
 ne synful in counsaile of rightwis.
 7 For Lord knew the way of rightwis :
 & the gate of wicked sall perisch.

Blessed is that man that hath not 1
 gone in the counsell of wicked men,
 and in the weye of sinfull men hath
 not stonde, and in the chaire of
 pestilence sat not. But in the lawe 2
 of our Lorde is the wille of hym,
 and [in] his lawe we shall thinke
 day and nyght. And he shal be as 3
 a tree that is sette besydes stremys
 of waters, the which shall gyve his
 fruyt in his tyme. And the leef of 4
 hym shall not welowe, or falle downe,
 and all thinges whatsoeuer he shall
 doo, shall prospire ande abounde.
 Not so wicked, not so ; but as the 5
 dust that the wynde casteth fro the
 face of the erthe. Therfor the 6
 wicked rise not in dome, nor synne-
 full in counsell of rightwys men.
 For our Lorde knewe the wey of 7
 rightwise men, and the goyng of
 wicked men shall perisshe.

¹ See *l.c.* p. xxxii.

Psalm II. 1—6.

MS. Univ. Coll. 64.

MS. Arundel 158.

1 Whi gnaistid the genge, & the
 2 folke thocht vnnayte thyngs? To-
 stode the kynges of erth, & princes
 come samen in ane agayns Lord &
 3 agayns his Crist. Breke we the
 bandis of thaim, and kast we fere
 4 fra vs thaire 3oke. He that wonnys
 in heuens sall drif til hethynge
 thaim, and Lord sal scorn thaim.
 5 Than he sall spek till thaim in his
 wreth, and in his wodnes he sall
 6 druuy thaim. Bot i am stabild
 kyng of him on Syon his haly hill,
 prechand his comandment.

Why gnaysteden, þat is, grynte, 1
 þe genge, þat is, be companye, & þe
 peple þozte vayne þinges. Tostode 2
 þe kynges of erþe, & princes come
 to-gedere in on azenes þe Lord &
 azenes his Crist. Breke we þe 3
 bondes of þo, & caste we fer fro vs
 here 3ok. He þat woneþ in heuenes 4
 schal scorne hem, & þe Lord schal
 scorne hem. Þan he schal speke to 5
 hem in his wreþe, & in his wodnesse
 he schal drouen þat is turmenten
 hem. But I am stabled þat is sett a 6
 kyng of him on Syon his holy hyl,
 prechyng his comaundement.

Psalm VIII.

MS. Phillipps 8884.¹

1 Lord our Lord, qwat thi name es wonderfull in al the erde.
 2,3 For lyfted es thi worchyp aboven heuens. Of the mouth of nought
 spekand and sowkand thou has made louying, for thin enmys, that
 4 thou destroye the enemy and the venger. For I sal se thi heuens
 werkes of thi fyngers; the mone and the sternys the qwilk thow
 5 groundid. Qwat es man that thu ert menand of hym, or son of
 6 man for thou visites hym? Thow lessed hym a littil fra aungels;
 with ioy and honour thu coround hym: and thu sett hym aboven
 7 the werkes of thi hend. Al thynges thu underkest undyr his fete:
 8 schepe and oxen al over that, and the bestes of the feld. Fowls
 of heven and fysche of the see, that gaas the wayes of the see.
 9 Lard, our Lard, qwat thi name is wonderful in al the erth.

The *dialect* of the best MSS. is Northern. Such are, Phillipps 8884, Univ. Coll. 64, the Newcastle MS., Hatton 12, Eton College 10 and MS. Ingelby. Northern, but with some intermixture of Southern forms, are, Sid. Suss. 89, Laud 286, Harl.

¹ Formerly in the possession of Dr. Adam Clarke and quoted from his *Commentary on the Old Testament*, vol. iv.

1806. The remaining copies have all been transcribed into more Southern dialects, the vocabulary undergoing corresponding changes, as can be easily perceived in the specimens given above.

The *translation* in the earlier MSS. is stiff and literal to a fault. 'In the translacioun i folow the lettere als mykyll as i may. And thare i fynd na propire Ynglis I folow the wit of the worde, swa that thai that sall red it, thaim thare noght dred erryng'—thus the Hermit lays down his principles in the prologue. But in strictly adhering to the Latin, he naturally violates the English idiom, *e.g.* XVIII. 10 *Timor domini sanctus*, the dred of lord haly; XC. 10 *obumbrabit tibi*, he sall vmshadow til the; CIII. 30 *avertente autem te*, bot the away turnand.—He is careless in the use of tenses: CXXVIII. 7 *benediximus*, we blesse; XXXIV. 28 *devorabimus*, we haf swalughid. He often lacks a convenient synonym: XX. 30 *cantabimus et psallemus*, we sall synge and we sall synge. At times his translation is not devoid of a certain terseness and homely force: LIII. 3 For aliens rase agayns me, and stalworth soght my saule and thai sett not God bfore thaire syght; CV. 10 And he sauyd thaim of the hand of hatand, and he boght thaim of the hand of enmy. Cf. Ps. XXX. 11; LVIII. 9.—In the commentary on Ps. LXI. 2 the Hermit even breaks out into poetry:—

"For i wate na bettere wele
 "Than in my thoght to fele
 "The life of his lufyng.
 "Of all it is the best
 "Iesu in hert to fest
 "And 3erne nane othere thyng."

The relationship between the Metrical Northern Psalter, also attributed to Rolle, and his Prose version of the Psalms is still an open question. There seems to be no doubt that the earlier Psalter was known to, even used by, the prose translator, but whether they both emanated from the Yorkshire Saint is uncertain. Nothing but tradition connects the earlier version with Richard's name.

B. *Richard Rolle's Version of the Psalms
with a Lollard Commentary.*

It is with a certain sense of relief that one turns from the strictly impersonal pages of the Hermit's Commentary to fresher fields and pastures new—to a work which exhibits some independence of thought, coupled with a strong desire on the part of the writer to minister to the practical wants of his generation, to expose and warn against the abuses and evils of the day.

Wycliffe and his followers, in their eagerness to spread a knowledge of the Scriptures amongst the people, seem to have freely made use of older Biblical versions and commentaries, introducing into the latter such changes as were in accordance with their own views.

It is small wonder that the Hermit's great English work on the Psalms, unique in its kind, and enjoying established fame throughout the country, should attract the attention of these zealous propagandists; it is still less wonder that they found most existing copies of the Hermit's commentary, owing to crudities of dialect and translation, inadequate for their purpose and for the needs of their own generation. Hence the main object of their revision was, we may presume, to make the book thoroughly readable, intelligible to that great mass of "lewid puple" who cried "aftir Holi Writ, to kunne it and kepe it with greet cost and peril of here lif¹."

The Lollard reviser did not in any way tamper with the general arrangement of the book. The prologue was retained; the text of the Psalms, being good and true, only underwent some necessary changes in dialect and structure. In the commentary additional matter was at first sparingly introduced, the writer having evidently formed no definite plan of work, but enlarging on any point which happened to catch his attention. A couple of added words, at most a few sentences, were at first deemed sufficient, but gradually the Lollard forgets his *rôle* of reviser and becomes the author. His pen runs busily on subjects

¹ *Wycl. Bible*, i. 57.

dear to his heart; on 'schrift,' on 'images,' on the true office of a 'prechour'; the lines of the Hermit's exposition swell out into as many folio columns¹; in fact, towards the middle of the volume, a wholly new work has arisen, which has, in most passages, nothing but an occasional phrase or line in common with the original. The climax, in respect both of polemical vigour and length of argument, is reached in Psalms LXXIII.—LXXVIII.; after Ps. LXXXIX. the MSS.² split up into two groups, in the first of which the remaining Psalms, xc.—cl., are almost free from additional matter, while in the second these also are largely interpolated. The only complete MS. of the first group is MS. Trin. Coll. Cambridge B. v. 25; to the second group belongs MS. Reg. 18. C. 26. The interpolations of the first 89 Psalms agree closely in all the MSS. which I have been able to examine.

We may now proceed briefly to examine the contents of these interpolations. They begin even in the prologue:—*'Sopely þis shynyng book seyð deuoutli of hem þat ben in clene lyf is a chosun song bifore God³.'* *'In expownyng I folewe hooly doctours and resoun, reproeuyng synne after þat I haue knowyng of it, as doctours haue don byfore me and shal do aftir me, as þei haue knowyng þat synne is vsid and tyme askiþ. For þis boke'* &c.⁴

We find that for the perfect understanding of the divine word the reviser has need of two guides,—Reason and the interpretations of the Holy Doctors of the Church. The same view is proclaimed by Wycliffe in his work, *De Dominio Divino*, written certainly before 1377, and probably as early as 1366.⁵

¹ See Ps. LXXVII. 62.

² MSS. Camb. Trin. Coll. B. v. 25 (Pss. i.—cl.); Oxf. Univ. Coll. 74 (Pss. xxiii. 4—xliv. 3); Mert. Coll. 94 (fragm.); Brit. Mus. Reg. 18. C. 26 (Pss. lxxxix.—cxvii.), 18. D. 1 (Pss. i.—lxxix. 13); Lambeth 34 (i.—lxxxix.); Cheltenham, Phillipps, 3849; Wrest Park, 26. The last two MSS. I have not been able to examine.

³ Cf. Bramley, *l.c.* p. 3.

⁴ Cf. Bramley, *l.c.* p. 5.

⁵ *De Dominio Divino*, ed. R. L. Poole, Wycl. Soc. London 1890, p. 1 f., *'Innitar in...ordine procedendi racionibus et sensui scripture, cui ex religione et speciali obediencia sum professus...Sed ut sensum hujus incorrigibilis scripture sequar, securius innitar ut plurimum duobus ducibus, scilicet rationi philosophis revelate, et postillacioni sanctorum doctorum apud ecclesiam approbate.'* Quoted

Only a few years later, his stand-point has changed, he no longer considers the authority of the Holy Doctors as an indispensable guide. 'The Holi Gost teaches us the meaning of Scripture.' Scripture interprets itself¹.

On matters touching the worship of the Church the reviser sets forth his views plainly and forcibly. The commentaries to Psalm xcv. 2—4 (MS. Reg. 18. C. 26 f. 24^b) contain beautiful expositions of the true office of a 'prechour,' of the virtues that ought to be his, of the life he ought to lead. To preach God's word is the first and foremost duty of the priest: 'þouȝ euery man and womman shulden enforce hemsilf bisily aboute þe vndirstondyng and þe kepyng of þe word of God, ȝitt preestis ben moost endettid to occupien hem hereaboute for here-inne stondiþ her office cheefly. And herefore no man shuld be accept to preesthode, neiþer suffrid forto vse it, but he þat were knowe and prouid honest in lyuyng, hauyng will and bysinesse to occupie him continuely to vndirstonde treuly Hooly Wrytt and to teche it charitably.' (Ps. ciii. 10; MS. Reg. 18. C. 26 f. 62^b.)

The reviser censures the degeneracy of Divine Service:— 'þei haue chaunged þe prechyng of prestes to long seruys drawn on lengþe wiþ curious song.' (Ps. lxxiii. 9; Trin. Coll. Camb. B. v. 25 f. 151.) 'Many men can rede and syng plesyngli to þe world & þerwiþ ben foolis to God, for þer is no wisdom in sicke feynyng corioust².' He is offended by the numerous and costly images and pictures found in the churches, whereby the people

by Lechler, G., *John Wycliffe and his English Precursors*, London, 1884, p. 244. Cf. *De Veritate Scripturae*, c. 9: 'Utrobique in Scriptura sacra est conformitas rationi, et per consequens ratio est testis necessarius ad habendam sententiam scripturam,' quoted by Lechler, *l.c.* p. 246.

¹ Lechler, *l.c.* pp. 244—6. *De Civili Dominio*, written before 1377, (vide Preface p. xxiii) has iii. 26: 'Spiritus Sanctus docet nos sensum Scripturae, sicut Christus aperuit apostolis sensum ejus. *De Veritate Scripturae*, c. 9: Crebra lectio partium Scripturae videtur ex hoc necessarium, quod saepe una pars Scripturae exponit aliam. Prodest crebro legere partes Scripturae pro habendo conceptu suae concordantiae.

² Ps. xlvi. 7. MS. Reg. 18. D. 1 f. 87. Cf. Matthew, F. D., *The English Works of Wyclif hitherto unprinted*. E.E.T.S. 74, London 1880, p. 77. *Of prelates*, 'bi þer grete cryng of song, as deschaunt, countre note and orgene, þei ben lettid fro studyng and prechyng of þe gospel.' Cf. *ib.* p. 191; *Opus Evangelicum*, i. 261.

are incited to idolatry:—‘It is wondir þat men suffren ymagis to be grauen and made to þat ende þat þei knowe þe puple to doo þerynne mawmetrie.’ (Ps. LXXVII. 64; Reg. 18. D. 1 fol. 130^b.) ‘Certis al þe keruyng and þe peyntyng of stockis and stoonis and alle þe 3otyng and castyng of metals turnyng hem into ymagis is traueyl wiþoute fruyt, siþ no werk of God is in hem; and 3itt, as mennis werkis shewen, þei worshipen þes mawmetis as God, in makyng to hem avowis. And þat þei avowe to þese dounge and deef wyttles ymagis, þei þat avowen shewen pleyndly in sechyng hem wiþ greet trauel and coost, knelyng to hem, loutyng, preyng, kysyng, offryng, ournyng and sencyng hem.’ (Ps. CXIII. 13; MS. Reg. 18. C. 26 f. 144.) ‘Neþeles summe...seyen þat þei worshipen not ymagis made wiþ mannes hond, neþer tristen ony soche godlik help to be in hem, but þei worshipen God and seyntis aftir whom þes ymagis ben made. þat þis seying is an excusacioun in synne is al day shewid openli, for al be it þat it were leueful to haue symple ymagys, it is not leueful to haue so gay or costlewe ymagis as ben now¹.’ The priests are the chief cause of this error:—‘Al þe errour of þe puple in mawmetrie of ymagis is in defaute of preestis þat lyuen not aftir Goddis lawe, techyng it truli... *These ymagis were good lefte*, for þe lewidnesse of þe puple takip bi hem occasioun to do mawmetrie for defaute of techyng of trewe preestis.’ (Ps. LXXVII. 64; MS. Reg. 18. D. 1 f. 130^b.) ‘Of mawmetrie þe pride and couetise of vicious prestis been cheef cause.’ (Ps. CXIII. 18; MS. Reg. 18. C. 26 f. 145^b.)

From the above extracts it is evident that the reviser, although he censured the worship of images, was by no means so strong an iconoclast as the followers of Wycliffe afterwards became².

Concerning the corruption of the clergy the reviser sets forth his views with terrible outspokenness. He likens prelates and priests to ‘locusts’:—‘For locusts ben a kynde of gredi flies þat in great cumpenyen goon oute togidere and fretyn mennys cornys and wastyn hem, and bi þes ben bitokened þe my3ti malicious cumpeny of prestis þat ben so knyht togidere

¹ Ps. cxiii. 14. MS. Reg. 18. C. 26 f. 144 f. Cf. Lechler, *l.c.* p. 297 f.

² Cf. Lechler, *l.c.* p. 297 f. *Chronicon Henrici Knighton* ii. 182, 3, 313.

bi false confedresie þat whoso noieþ to oon he noieþ to alle.' (Ps. LXXVII. 51; MS. Reg. 18. D. 1 f. 128.) Priests 'moun not sauere þe truþe of Goddes lawe, but as drunken swijn þei waltre in þe myre of stynkyng lustis, hugeli dedeinyng azen hem þat schamen of þe foule stynke of her filþis.' (Ps. LXXII. 26; *ib.* fol. 113.) They are 'sheepherdes in name and wulues in dede,' for they will not 'lede her flok bi þis wey of Goddis pasture (*i.e.* bisily here Goddis lawe and lere it) enaunter her malice be aspied. For þat is þe most cleer mirour wherinne þe heerd mai knowe his flok and eche sheep of the flok may knowe his heerd¹. Instead of teaching 'Goddis lawe' to the people, 'þei chatire þe lettre wiþouten vndirstondyng.' (Ps. LXXV. 5; *ib.* fol. 157.) They prevent others from preaching the gospel in English to the people:—'If eny creature haue conceyued eny goostli foode, where-wiþ he wolde solace his breþeren for Cristis loue, he shal be letted bi her ordynaunce²; and ȝit it was ordeyned of þe chirche bifore coueytise had taken roote, þat aftir þat þe godspel was redde in Latyn, it shulde be tolde to þe puples vnderstondyng³.' 'But prestes to shewe whois disciples þei ben...in þat tyme þat þei shulde preche, þei preche for temporale goodes.' (Ps. LXXIII. 9; MS. Trin. Coll. Camb. fol. 151; cf. Matthew, *l.c.* p. 70.) The wickedness in the Church is so great 'þat ȝif an innocent wiþoute knowyng of synne entre into þe chirche, in short tyme he shal be lerned to do moost synne (Ps. LXXIII. 7;

¹ Ps. LXXVIII. 13; MS. Trin. Coll. Camb. B. v. 25 fol. 179^b. Cf. *S.E.W.* i. 128: Prelates and friars 'letten þat þei may þe treuþe of þe gospel. And noo woundir is; for þei in þer lyvyng reuersen þe lyf of Crist...' *ib.* p. 209: 'And algatis þei dispisen þat men shulden knowe Cristis liif, for bi his liif and his loore shulde help rise on his side, and prestis shulden shame of her lyves.' Cf. *De officio past.* p. 35, *De veritate scriptur.* c. 23.

² Cf. *De Mendac. Fratrum*, Pol. Works, II. 405: 'Pseudo fratres publicant quod non licet sacerdotibus predicare nisi ad hoc habuerint specialiter licenciam ab episcopo vel papa.'

³ Ps. LXXIII. 9; MS. Trin. Coll. Camb. f. 151. Cf. *Opus Evang.* III. p. 36: 'Claudunt quidem primo impediendo, ne evangelium fidelibus predicetur, ut hodie multum horretur quod evangelium anglicetur vel populo predicetur, ut patet de episcopis, de fratribus et suis complicitibus.' *De Nova Prevar. Mandatorum* (Pol. Works I. p. 126): 'Satrape et pharisei nostri dicunt quod homo non debet predicare in vulgari...' Cf. *S.E.W.* i. 176; Matthew *l.c.*, p. 57: 'prelatis letten and forbeden prestis to preche þe gospel in here iurdiccion or bishope-riche, but ȝif þei han leue and letteris of hem.' Cf. *ib.* p. 429.

ib. fol. 150.) In fact, the Church is now so ‘defamed bi þe pride and coueitise of prelates, þat in comparisoun of men of þe chirche of Crist heþen sectes ben as innocentes.’ (Ps. LXXVIII. 4; *ib.* fol. 177.)

No better than the priests are the religious orders:— ‘For þese couentis deuouren her goodis moost voluptuousli as comunli witnessiþ þe wijdnesse of her kirtlis and þe lire of her neckis and her glotouns face, but in moost of al her ydulnesse.’ (Ps. LXXVII. 62; MS. Reg. 18. D. 1 fol. 130.) ‘þei ben occasioun of manslauȝter, of false robberyng of mennys goodys, of false op̃is and of false weiztis, for al þese yuelis ben doon for-to gete goodis to be breþered and sustrid, and to haue sikirnesse of worldli prosperite amonge þese couentis, for suspecious þat men han to þe multitude of richessis and her delicat fleischeli lyuyng...þese couentis ben occasioun of þe manslautre of many soulis for hope of her richessis, and desire þat lusti men and vnfeipful to God han to be couplid togidere wiþ hem in her lustis. For where any leccherous curat or voluptuose preest dwelliþ nyȝ a couuent, comunli þe fame of her lustis smelliþ so in her noosis þat what goodis þei moun gete, þere þei deuoure hem, and chargyn not her parischouns hou yuel euere þei fare.’ (*ib.* f. 129^b.)

On the subject of confession and absolution the views held by the reviser tally with those expressed by Wycliffe:— ‘What clepest þou verey schryfte? Forþenkyng of synne and doying penaunce þerfore.’ (Ps. XLI. 17; MS. Trin. Coll. Camb., fol. 91^b.) ‘So trewe schrift falliþ: Hertili forþynkyng of synne and forsakyng of it wiþouten turnyng aȝen þerto. þis schrifte sufficeþ to mannys saluacioun, if þe name of God be inwardly cleped¹.’ But alas, ‘coueitouse men and lusti sekyn confessouris like vnto hem, of whom bi fauour and worldli goodis þei moun be asoilid bi power þat þei feyne hem for loue of her good. (Ps. LXXIV. 1, Reg. 18. D. 1 fol. 116.) ‘Her coueitouse schriftfadris assoilyn hem as þei seie of synne, bi a litil leed not weiyng

¹ Ps. LXXIV. 1; MS. Reg. 18. D. 1 fol. 116. Cf. *Sermones* iv. p. 56: Confessio facta Deo cum contricione debita est sufficiens ad delecionem peccati, nec sine illa valet confessio facta proprio sacerdoti, ergo illa superfluit ad salutem. *Lechler, l.c.* p. 275; Wilkins, *Concilia*, III. 157: Conclusiones hereticae...5. Item, quod si homo fuerit debite contritus, omnis confessio exterior est sibi superfluus vel inutilis.

a pound, hangid wiþ an hemp-þreed at a litul gobet of a caluys skyn, peyntid wiþ a fewe drauȝtis of ynke. Alle þe synnes doon in many ȝeeris aȝen Cristis biddynge ben clene doon awei, as is opunli tauȝt. But who herd euer more wondirful and hidous sclaundre?' (*ib.* fol. 116^b.)

No attacks are made on the accepted doctrine of the Eucharist. Priests are however warned against an unworthy partaking thereof:—Vnfeifful preestis moun drede þat eche dai putten þe bodi of Crist þat is euerlastynge meete of aungelis in her stynkynge beelies, wastynge her soulis wiþ fleischeli lustis. Preestis schulden so reuerentli eete Cristis bodi here, þat aftir þis lijf þei myȝte be fedde in þe siȝt of his chere. But for þei eete not þis meete þat is Cristis bodi for loue of it self but for coueitise of worldis goodis as her entre schewiþ, þerfore þei delite not in þe worþinesse þerof as þei doon þat for þe loue of it oneli vsen it.' (Ps. LXXVII. 29, Reg. 18 D. 1; f. 126.)

The Commentary on Psalm CXIII. 18 (MS. Reg. 18. C. 26 f. 146) contains some very practical and useful advice to married men and women, the compiler being of opinion that the 'holy religioun of matrimony shulden men & wymmen ben tauȝt of prestis bi auctorite of Goddis lawe, & þanne whanne þei token it þei weren þe moor able to kepen it vertuously.' To the mothers he says, 'euery modir owiþ if she haue helpe & mylk in her brestis forto nurshe her child herewith a couenable tyme, for þat shal make a childe to haue a goode breyne.' He then continues, 'And þanne after þe wenyng þe fadir & þe modir owen forto enforce hem ful bisily whanne her children han discrescioun to teche hem to drede God & loue him þurȝ knowyng & kepyng of hise heestis. For þurȝ his children a man is knowe: feifful or vnfeifful; feifful if he kepe the onest religioust of wedloc as is byfore seyde, & vnfeithful if he doo þe contrarye.'

The first and last parts of the Psalter are comparatively free from reflections upon the clergy and the religious orders. In these parts the extracts from the 'hooly doctours' are somewhat more frequent, Jerome, St. Bernard, Austin, Peter Raven and Lincolniensis, that is Grossetête, being at times referred to. The 'Glose' is quoted, but most frequently the Scriptures. These

Biblical extracts were evidently directly translated from the Latin, as they do not seem to agree with any contemporary English versions. The following specimens may prove of interest:

1 Peter III. 9, 'Wole 3ee not 3eelde yuel for yuel, ne cursyng for cursyng, but a3enward blesse 3ee to þe cursyng 3ow; into þat forsoþe 3e ben cleped.' Rom. VIII. 18, 'I gesse þat alle þe passiounes of þis lif ben not worþi to þe glorie þat is to come, þe whiche shal be shewed in vs.' Acts XIII. 46, 'þe word of God bihoued to have be seyð to 3ou first; but for 3ee put it away, despisyng it, not doyng þeraftir, demyng us þat telle it to 3ow vnworþi to þe euerlastyng lif, lo! þerfore we ben turned to folk. For so commaunded God.' Rom. XII. 18, 'Haue 3e pees wiþ alle men, if it may be.'

The compiler of this interpolated Commentary to Hampole's old accepted text is unknown. Like almost every Biblical work and religious tract of the fourteenth century it was, however, attributed to Wycliffe. Bale in his list of the reformer's works mentions *Commentarios in Psalterium* beginning 'Magnam abundantiam.'

In spite of its changed contents, it is evident that this Lollard Psalter was passed off as a work of Hampole. A proof of this is the heading of MS. Reg. 18. D. 1: 'Here begynneþ þe Prologe vppon þe Sauter þat *Richard Heremyte of Hampole translated* into Englyshe aftir þe sentence of doctours and resun.' It is further confirmed by some plaintive lines found in a copy of one of the original Psalters (Bramley l.c., p. 2)—

"Copied has this Sauter ben, of yuel men of Lollardry:

"And afturward hit has bene sene, ympyd in with eresy.

"They seyden then to leude foles, that it shuld be all enter,

"A blessyd boke of hur scoles, of Rychard Hampole the Sauter."

In later centuries it was ascribed to Wycliffe. Thus by Bale and Wharton¹. Humphrey Wanley wrongly assigns the shorter Commentary to Wycliffe².

¹ Bale, *Script. illustr. catalog.*, Basle 1557-59, p. 451 ff.; Wharton, H., *Auctarium Historiae Dogmaticae T. Usserii*, 1689, attributes to Wycliffe 'Commentarium in Psalmos quod prolixum admodum scripsit linguā vernaculā, MS. in Bibl. Lambethanā.'

² See Catalogue of Harleian MSS. No. 1806, 'the author of these same postills seemeth to have been John Wycliffe in his younger years.'

The Editors of the Wycliffe Bible attribute the shorter Commentary to Hampole; in the larger however they failed to discover 'upon examination' any 'controversial matter or any sentiments indicative of the Lollard party.' (*Wycl. Bible*, I. v.)

That the reviser—or revisers—belonged to the opposition party within the church, and were in sympathy with the views proclaimed by Wycliffe and his followers, there can be no manner of doubt.

When the revision actually took place we have no means of ascertaining. The manuscripts, being all late transcripts from the earlier part of the fifteenth century, offer no help in the matter. Still the silence of the reviser upon certain burning questions—which belong to the latter part of Wycliffe's life, and which appear in nearly every Lollard book, booklet, tract, or even sermon of the time—is in itself an almost conclusive proof of a comparatively early date. Now Wycliffe's first attack upon the dogma of Transubstantiation is 'universally ascribed' to the summer of 1381¹; his doubts as to the supremacy of the Roman See and subsequent attacks upon the Pope, whom he generally identified with Antichrist, were an outcome of the scandalous events following upon the great Western Schism in 1378; again, his warfare against the friars is considered by Léchler to be a consequence of his changed views on the received doctrine of the Eucharist, whilst later writers hold the enmity to have been of much longer standing². If, then, the reviser of the Psalter is silent upon all these vital points of later Wycliffite controversy, if he is an orthodox son of the Church in regard to Transubstantiation, and in no way challenges the supreme authority of the Pope, we may well assume that the revision took place, at all events before 1378.³

The history of Hampole's Psalter is however not yet completed. In a thick illuminated folio volume belonging to Trinity College, Dublin⁴, written in the latter half of the

¹ See on this point Matthew, F. D., *Engl. Hist. Review*, April 1890; *De Euchar.* edit. Loserth, p. vii.

² *Polem. Works*, ed. Buddensieg, p. vi, note 2.

³ The strong censure of the 'couentis' quoted above I take to refer to the Endowed Orders, the Mendicants being usually designated as 'freris' or 'pese newe sectis,' or else as 'pese newe ordris.'

⁴ MS. 71 (A. 2. 1).

fifteenth century, it appears in a third, and presumably last stage of development. Here we find the Lollard Psalter stripped of all controversial matter, and free from anything that would involve a reflection on priests or 'religions'; when they are retained, either such passages are greatly softened down, or an expression like 'wicked men' and 'enemies of God' has been substituted for 'prestes,' thus rendering the passage purely impersonal in character. The volume appears also to contain some additional matter, chiefly extracts from the Fathers.

*The Canticles*¹.

'The Psalter used in the celebration of divine service generally contained, at the end, several hymns taken from the Old and New Testament, such as Benedictus, &c., Te Deum and the Athanasian Creed, all of which were appointed for the service of the canonical hours².' These hymns were :

1. *The Thanksgiving of Israel*, 'Confitebor tibi Domine,' Isai. XII.
2. *Precatio Ezechie*, 'Ego dixi in dimidio,' Isai. xxxviii. 10—20.
3. *The Song of Hannah*, 'Exultavit cor meum in Domino,' 1 Sam. ii. 1—10.
4. *The Song of Moses and the Children of Israel*, 'Cantemus Domino gloriose,' Exod. xv. 1—19.
5. *The Prayer of Habakkuk*, 'Domine audivi auditionem tuam et timui,' Habak. iii. 2—19.
6. *The Song of Moses*, 'Audite cœli quæ loquar,' Deut. xxxii. 1—43.
7. *Magnificat*, Luke i. 46—55.
8. *Te Deum laudamus*.
9. *Benedictus*, Luke i. 68—79.
10. *Nunc dimittis*, Luke ii. 29—32.
11. *The Song of the Three Children*, 'Benedicite omnia opera,' Dan. iii. 57—88.
12. *The Athanasian Creed*, 'Quicumque vult salvus esse.'

¹ Bramley, *l.c.* pp. 494—526; Arnold, *Select English Works of J. Wyclif*, iii. 3—

81. Cf. Shirley, *A Catalogue of the original works of John Wyclif*. Oxford, 1865.

² Palmer, *Origines Liturgicæ*. London, 1845, p. 224.

Of these Canticles nos. 1—7 regularly follow the Psalter in all complete MSS. of Hampole's work, of which it forms as it were an integral part. Later or interpolated copies again contain the whole number 1—12.¹

We have no reason to attribute the first seven Canticles found in the older copies to anyone but Hampole, as they follow without a break and as a matter of course in the MSS. of his Psalter, and further, in style, language and general characteristics in no way deviate from the preceding Psalter. The same may be said of the accompanying commentary, which in later copies has been interpolated in the same way as the Commentary on the Psalter. The five last Canticles were attributed by Bale and subsequent writers to Wycliffe, probably owing to the fact that the commentary on the Benedictus contains passages which could only have been composed by a Lollard, such as:

‘Men may wel se whos children siche (*i.e.* freris) ben, and to whom þei maken redy. For king of alle þe children of pride, þat is Anticrist, leedip siche cloisteris, and techip hem siche cautelis. And herfore seyn sum men, as Lyncolne and opere, þat þei ben dede careynes copen of her sepulcre, wlapid in clopis of deel, and dryven of þe devel for to drecche men. And þus þei ben baggid wip signes of ipocrysie, þat it were lasse harme to men of Cristis scoole to dele wip a legioun of feendis of helle þan wip a litil covent of siche qwike devels. For sum men þei robben, and sum men þei maken wode; and bi þer feyned ipocrisie and cautelis of þe fend þei bigilen mo men þan doon opere feendis².’

And further:

‘And oure religiouse...gaderen hem in coventis, and lyven contrarye liif; for in þe stide of innocence þei han chosun flockis;

¹ *Canticles* 1—7 are found in the following MSS.: Oxford Laud 286; Hatton 12; Univ. Coll. 64; Magd. Coll. 52 (imperf.); Cambridge Sid. Suss. 89 (Δ. 5. 3); Eton Coll. 10; Worcester 158. *Canticles* 1—6 in Tanner I. (imperf.) 1—12 in MSS.: Oxford Laud 448; Bodl. 228, 877, 953, Univ. Coll. 56, New Coll. 320; Brit. Mus. Harl. 1806; Cambridge Trin. Coll. B. V. 25; Corp. Chr. Coll. 387; Aberdeen Univ. Libr. D². 7. 35; 1—11 in Oxf. Bodl. 554; 8—12 in Oxf. New Coll. 95; 11—12 in Oxf. Laud 174, 12 in Bodl. Douce 258, Bodl. 938, Fairfax 2; Brit. Mus. Addit. 5092.

² Arnold, *S. E. W.* III. 60.

instide of deseert placis þei han chosun citees; instide of greet penaunce aftir þe staat of innocence þei han chosen lustful liif forto feede her flesch. And where þei schulden forsake craftily bildyngis, þei chesen housis and cloistris to huyde þer richessis. And þus þei maken a wey to þe prince of þis world, and fȳten, and maken redy his wey to resseyven hise servauntis¹.

The text of the Old and New Testament Canticles does not agree with either of the so-called Wycliffite versions. The *Magnificat* may give an idea of the translation:—

Luke I. 46—55.

My soul worshippys the Lorde, and my gost ioyed in God my heel. For he lokyd the mekenes of his handmayden. Lo, forwhi of that blisful me shal sey all generacyons. For he has done til me gret thinges, that myȝty ys, and his name holy. And the mercy of him fro kynredyn in kynredyns, til the dredand him. He did myȝt in his arum, he scatird the proude fro the thouȝt of thair hert. He did downe the myȝty of setyl, and he heghid the meke. The hungirand he fulfild of godes, and the ryche he laft tome. He receyfyd Israel his barne, vmthouȝt of his mercy; as he spake til our fadurs, til Abraham & tyl his sede in worldes².

To conclude, I cannot do better than quote the opinion of Arnold (*S. E. W.* III. 4) on these Canticles, 'in this Commentary on the Canticles we have, down to the end of the seventh Canticle, a genuine work of Richard Hampole, retouched in certain MSS. by a Lollard hand...the five remaining Canticles are a later addition, made either by Wyclif himself or by his school.'

C. *A Commentary on Psalms XC. and XCI.*

An exposition of Psalms xc. and xci. has come down to us in three MSS., Cambr. Univ. Libr. Dd. 1. 1 of the XIVth century, Hh. 1. 2 of the XVth, and British Museum Harl. 2397, containing the ninety-first Psalm only, written about 1400.

¹ Arnold, *S. E. W.* III. 59.

² Bramley, *l.c.* pp. 523 ff.

The text of the Psalms is based upon Hampole's version, but presents certain independent readings. Ps. xci. 1—11 is rendered in the following way:

MS. Dd. 1. 1.

[It is good to schryue to þe Lord, & synge to þi name, þou 1
alperhiest. For-to schewe þi mercy at morne, & þi soþfastnes by 2
nyȝte.]¹ In a ten strengid sawtry, wiþ song in þe harpe. For, 3,4
Lord, þou hast delitid me in þi makinge; & in þe werkis of thine
handis I schal enioyen. Lord, how grete arn þi werkis; ful depe 5
arn þi þoughtis mad. Þe vnwise man schal not knowin, and þe fool 6
schal not vnderstonde these. Whan synneris arn sprungen out as 7
hey; and alle han apperid, þat werkin wikkidnesse, þat þei deyen 8
in þe world of worldis, sotheli, Lord, þou heyest withouten ende.
For whi, lo, þin enemyes Lord, lo, þin enemyes schul pereschen, and 9
þei schul ben scaterid alle þat werkin wikkidnesse. And myn horn 10
schal ben heyuid as þe vnicorne, and myn olde age in mercy plenteful.
And myn eye haþ dispisid myne enemyes, and of inrisand in me euyl 11
willand myn ere schal herin.

Each verse of the text is accompanied by a copious commentary which might well have been written by Richard Rolle, or one of his school of thought. It is strictly orthodox in character with a leaning to mysticism. It contains no references to contemporary events or reflections upon prevailing evils within Church or State. Certain passages strike an almost personal note, and seem to be the outcome of experience rather than reflection, such as

‘Not oneli myn vptakere but also my refute þou art, for after þat tyme þat I was turnyd vnto the in wil & in werk, my gostly enemyes mor scharpli pursewid me þorw dyuerse temptaciouns, þat I ne wiste what I myghte don. But I fledde fro hem in my þouht vnto the, Lord, asking help with brennande desire, & I fond the onely my refute. For þou wiþ schadowing of thi grace esid me fro peynes & fro lustis, myghtili ouercomand alle myne enemyes².

We are reminded still more of the early trials and persecutions of the Hermit of Hampole in the following lines explaining

¹ Verses 1—2 from MS. Harl. 2397.

² MS. Dd. 1. 1. f. 228^b in the comment to xc. 2.

Ps. xc. 3, 'For whi he haþ delyuerid me of þe snare of hunteris and fro a sharp word':—

'þis scharp word is bakbiting, skornyng & euył speking of froward men ageyn ʒonge men neweli turnid to God¹.'

The source—if ever one existed—of these meditations upon the Psalms I have been unable to discover. They are not found in any of the many commentaries on the Psalter, reprinted by Migne in his *Patrologiæ Cursus*; nor does the author or compiler anywhere refer to the Fathers of the Church or other authorities. Biblical texts are, however, freely introduced.

The dialect of the oldest MS. is North Midland.

§ 2. THE WEST MIDLAND PSALTER.

This early translation of the Book of Psalms² is extant in three MSS.: British Museum Addit. 17376,³ Trinity College, Dublin, 69 (A. 4. 4), and Magdalene College, Cambridge, Pepys 2498.

Of these the London MS. is the oldest. It consists of two parts written by different hands and with no connexion beyond the fact that they are included in the same binding⁴. The first part contains the Psalter in a writing which the experts of the British Museum place between the years 1340 and 1350; the second part comprises some religious poems which are known to be the work of William of Schorham, vicar of Chart-Sutton

¹ MS. Dd. 1. 1. f. 229^b.

² Bülbring, K. D., *The Earliest Complete English Prose Psalter*, together with *Eleven Canticles and a translation of the Athanasian Creed*, edited from the only two MSS. Part I. London 1891 (E.E.T.S. orig. ser. No. 97). Cf. E. Koepfel, *Literaturblatt f. germ. und rom. Philologie*, 1891 (11) 372—373. M. Konrath, *Deutsche Literaturzeitung*, 1891 (40) 1456—1458. *Facsimile*: Kenyon, F. G., *Facsimiles of Biblical MSS. in the British Museum*. London, 1900, plate xxii.

³ MS. Cambr. Univ. Libr. Mm. 6. 38 contains a xixth cent. transcript of Add. 17376, made for Mr H. M. Wheeler, of Debden, Saffron Walden.

⁴ Mr Warner, keeper of the MSS. in the British Museum, kindly examined the volume and expressed this view without hesitation. The difference of handwriting, vellum, style of ornamentation, etc. is, however, quite apparent even to an untrained eye.

near Leeds in Kent. They are in the Kentish dialect and in a handwriting of the late fourteenth century.

The difference between these two parts in respect of dialect and handwriting was not observed by Forshall and Madden, who ascribed the Psalter to the author of the poems (*Wycl. Bible* I. p. iv).

Professor Bülbring, the editor of the Psalter, naturally perceived the impossibility of a common authorship of the West Midland Psalter and the Kentish poems, but he failed to notice the difference of handwriting, and follows Forshall and Madden in attributing both pieces to the same scribe¹.

The Cambridge MS., Dr. Montague James tells me, belongs to about the year 1400, which opinion tallies with a note on p. 370 of the volume, apparently in the hand of the well-known collector of the Parker MSS., Stephan Batman (†1584), D.D., domestic chaplain to Archbishop Parker. 'The age of this book by conferring with an other copy was wretten when k. Henry the .4. had business agaynst the Welshmen an^o 1401.' The MS., a large folio, labelled on the back 'Wycleffe's Sermons,' contains a collection of religious works of considerable interest², none of which, however, could very well be assigned to the hand of the Reformer. Our text is preceded by the well-known Commentary on the Apocalypse beginning 'Seint Poul þe apostle,' and is followed by an abridged version of the Ancren Riwe. Forshall and Madden wrongly class the MS. amongst Hampole's Psalters³. Moreover, owing to erroneous labelling of the volume and the erroneous description of it in existing catalogues, it escaped the diligent search of Professor Bülbring, who, however, promises a collation in the forthcoming second part of his edition of the 'Earliest Complete Prose Psalter.'

¹ *l.c.* p. vi. That the poems of William of Schorham were of a later date than the first half of the xivth cent. had already been pointed out by Varnhagen (*Engl. Stud.* II. 36, note), who rightly assigns them to the last quarter of the xivth cent. Cf. Konrath (*Deutsche Litztg.* 1891, 145 ff.), who is inclined to think Varnhagen's view correct, and, being misled by the one-scribe theory, assigns the Psalter to the same late date. Cf. *Jahresbericht* XIII. 1891, p. 354.

² See *Eng. Stud.* xxx., heft 2, p. 344 ff.

³ *Wycl. Bible*, I. p. iv., note.

The Dublin copy, written circa 1400, presents a fuller and more accurate text than the London MS. A note in the original scribe's hand at the end of the Psalter, 'Explicit psalterium translatum in anglicum: John Hyde constat,' led the eighteenth century summariser of the contents of the volume to ascribe it to John Hyde; similarly Le Long in *Bibliotheca Sacra* II. 318. Forshall and Madden, however, were inclined to believe this Psalter 'to be a revision of the version of Schorham rather than an independent translation' (*Wycl. Bible*, I. p. v), and this was finally established in 1891 by Bülbring, who prints all the variations of the Dublin copy from the London text.

The above mentioned three MSS. contain a complete version of the Book of Psalms, followed by the usual eleven Canticles and the Athanasian Creed. A verse of the Latin is first given and then the English translation. The Latin original was a glossed version of the Vulgate; in the London and Cambridge copies the glosses are underlined so as to distinguish them from the ordinary text; in the English translation the words of the gloss are often preferred to the readings of the Vulgate.

In the Cambridge MS. these glosses are attributed to one Gregory, whom I have tried in vain to identify:—

“Of þe Sautere on Englisch here is þe gynnyngē,

“Wiþ þe Latyn bifore & Gregories expounyngē.” (fol. 132).

A similarly glossed French Psalter is, however, found in the Bibliothèque Nationale, Paris¹, MS. *fr.* 6260, from which I give a few extracts, adding for the sake of comparison the corresponding passages of the London text as printed by Bülbring:—

Fol. 127 ‘*Cy commence le Psaultier translaté en françoys selon l'exposicion du teuxte.*’

Chappitre premier

Ps. I. 1

Benoist est l'omme qui ne va on conseil des mauvais, et ne se tient en la voie des pecheurs et siet on jugement de faulceté.

Blesced be þe man þat ȝede nouȝt in þe counseil of wicked, ne stode nouȝt in þe waie of sinȝeres, ne sat nouȝt in fals iugement.

¹ The MS. is described by Berger, *l.c.* p. 350 f.

Fol. 127^b *Chappitre II^{me}**Ps. II. 1—3*

Pourquoy doubterent de la loy les gens sans loy, et les peuples penserent vaines choses? Les roys de terre furent emsemble, et les princes se accorderent en ung contre nostre seigneur et contre son filz. *Le pere dist au filz et au saint Esperit, Rompons leur incredulité, et gettons de nous la charge de leurs pechiez.*

Whi douteþ hij hem of þe lawe, þe folk wypouten lawe, & folk þoȝt idel þynges? Þe kynges of erþe vpstonden, and þe princes accorden in on oȝains our Lord and oȝain hys preste anoint wyþ creme. Þe fader seiþ to þe sone and to the holi gost, Breke we here mysbyleue, and cast we oway fram vs þe charge of here synnes.

Fol. 138 *Chappitre LXIV.* (Vulg. LXVII. 14; Rev. Ver. LXVIII. 13):—

Se vous vivez entre les loix du viel testament et le nouvel, la voulonté du saint Esperit est saintement¹ faicte, mais les loys du derrenier testament, c'est du nouvel, sont par la voulonté de Dieu.

ȝyf þat ȝe liuen bitwix þe lawes of þe olde testament and þe new, þe wil of þe [olde is] seluered, þat his to saie fainteliche made; bot þe lawe of þe last testament, þat hys, þe nywe, ben in palenes of gold, þat hys to saye, ben att þe wyl of God.

This last verse is rendered in the following way in Magd. Coll. MS. p. 304:—

Si dormiatis, id est, vixeritis², inter medios cleros, id est, inter leges veteris testamenti & noui, penne columbe deargentate, id est, voluntas Spiritus Sancti³ efficte⁴ facta; &⁵ posteriora dorsi eius in pallore auri, id est, sed leges testamenti⁶ posterioris noue sunt⁶ pro voluntate Dei.

ȝif þat ȝe lyuen bitwene þe lawȝes of þe newe testament & of þe olde, þe wille of þe Holy Gost is feyntlich don; ac þe lawȝes of þe latter testament ben newe, after þe wille of God.

In the French MS. the Psalms are termed 'Chapters,' the last being numbered CLX.; the Canticles then follow, carrying on the numbering to CLXXIII. It has further the same displacement of Ps. CXXXVII. as the English MSS. On the whole,

¹ Error for *faintement*?

Add. 17376 reads:—

² *uniatis* (error for *uiuatis*?)

³ *voluntas*

Spiritus sancti om.

⁴ *ficte.*

⁵ *sed.*

⁶⁻⁶ *posterioris testamenti*

et noue sunt in pallore auri.

the agreement between the English and French versions is remarkable and cannot always be accounted for by the common Latin original. It would in fact be no great matter of surprise to learn that the English translator found it an easier and more congenial task to turn a familiar French text of the Psalms into English than the more difficult Latin Psalter¹.

The name of this English translator is unknown. He must have written in the first half of the fourteenth century, but whether before or after the Hermit of Hampole we have no means of ascertaining. The fact that the London MS. of the West Midland Psalter is older than any hitherto known copy of the Hermit's translation of the Psalms seems to me an altogether insufficient ground for assigning an anterior date of composition to it, and I consider the 'earliest' in the title of Bülbring's edition questionable; in fact, in point of language and vocabulary the Hermit's version seems the older of the two. The West Midland Psalter has for instance a far greater number of French loan-words, even in cases where a perfectly good English equivalent exists. I give a few instances: Psalm II. 10, VII. 9 &c. iugen for demes; II. 13 afien—traistes; III. 1 trublen—angirs; III. 6 &c. doute—dred; VII. 5 defoule—tred, poudre—dust; XC. 3 asper—sharpe &c.

The translation is generally faithful, though often marred by the substitution of the words of the gloss for the strong and picturesque expressions of the Biblical text, *e.g.* Ps. II. 9 þou shalt gouernen hem in sharpnes, *Reges eos in virga ferrea*; III. 7 þou defouledest þe wickednes of sinþeres, *dentes peccatorum contrivisti*; VII. 13 he shal shew hys vengeance, *gladium suum vibrabit*; LXVIII. 2 Ich am ficched in þe gnare of synþe, *Infixus sum in limo profundum*; LXVIII. 3 Ich come to riches of þe world, and cuuaitis ablynt me, *veni in altitudinem maris, et tempestas demersit me*.

It is also easier and more idiomatic than the Northern Psalter. It is in every way a readable production, whereas Hampole's work in its slavish adherence to the Latin original gives more the impression of a gloss than a translation, and,

¹ I cannot speak with any certainty on this point, having only lately become aware of the existence of the Paris MS.

I venture to say, did give that impression even in the fourteenth century.

The dialect of the London MS. of the Psalter is West Midland with the single exceptions of its rendering the O.E. *y*, *ý* by *e* in *schetten* (O.E. *scyttan*) and by *u* in *fur* (O.E. *fýr*).¹

As a specimen of the translation I reproduce Psalm i. with the varying readings of the Dublin and Cambridge MSS.

Psalm I.

Beatus uir, qui non abiit in consilio impiorum, & in uia 1
peccatorum non stetit, et in cathedra .i. iudicio pestilencie .i.
falsitatis non sedit. Blesced be þe man þat ʒede nouʒt in þe
counseil of wicked, ne stode nouʒt in þe waie of sinʒeres, ne
sat nouʒt in fals iugement. *Set in lege Domini voluntas eius,* 2
& in lege eius meditabitur die ac nocte. Ac hijs wylle was in
þe wylle of oure Lord, and he schal þenche in hijs lawe boþe
daye and nyʒt. *Et erit tanquam lignum, quod plantatum est* 3
secus decursus aquarum quod fructum suum dabit in tempore
suo. And he schal be as þe tre, þat hijs sett by þe ernynges
of waters; þat schal ʒeue his frut in hijs tyme. *Et folium eius* 4
non defluet; & omnia quecumque iustus faciet semper prospera-
buntur. And hijs lef schal nouʒt fallwen; and alle þynges
þat þe ryʒtful doþ schal multiplien. *Non sic sunt impij, non* 5
sic; set tanquam puluis, quem proicit ventus a facie terre.

Trinity College, Dublin, MS. A. 4. 4.

I. 1. ʒede n.] haþ noght go. *wicked...nouʒt*] wykkyd men & haþ not stond:
sinʒeres...] synful men, & haþ not syt in þe chayer of pestilence, þat is to seyne,
of vengeaunce, or of fals iuggement. 2. Bot in þe law of our Lorde the wyl of
hym schal be, & in hys law he schal haue mynde day & nyght. 3. a trow:
be-syde þe cours: ʒuld. 4. *fallwen*] fade or falow. *þe r. doþ*] he schal do:
mult.] wellfare or multyplie.

Magd. College, Cambridge, MS. 2498 p. 263.

I. 1. þat] þ. ne. 1st and 2nd *ne*] and ne. 2. *he...nyʒt*] in his lawʒe
biþenchande nyʒth and day. 3. *ernynges*] ernynge. *waters*] þe water. *schal...*
frut] his fruyt schal ʒiuen. 4. *schal*] ne s. *schal*] alway schullen.

¹ Morsbach, L., *Mittelengl. Grammatik*, Halle, 1896, § 129, 8.

Nouȝt so ben þe wicked, nouȝt so; as a poudre, þat þe wynde
 6 casteþ fram þe face of þerþe. *Ideo non resurgent impii in iudicio, neque peccatores in consilio iustorum.* For-þi ne schal nouȝt þe wicked arise in iugement, ne þe sinniers in þe conseyl
 7 of þe ryȝtful. *Quoniam nouit Dominus uiam iustorum, & iter impiorum peribit.* For oure Lord knew þe waie of þe ryȝtful, and þe waye of synners schal perissen.

Psalms XLIV. and LI. begin in the following way:—

Magd. Coll. 2498 p. 291.

Eructauit cor meum verbum bonum; dico ego opera mea regi glorie. Myne hert putt out goode wordes; I seie my werkes vnto þe kyng of glorie. *Lingua mea chalamus scribe, velociter scribentis.* My tunge is pype of þe scryueyne hastelich writande.

Magd. Coll. 2498 p. 295.

Quid gloriaris, o peruerse, in malicia, qui potens es iniquitate? A þou ouerthuert, whi gladestou þe in yuel þat miȝthful art of wickednesse? *Tota die iniusticiam cogitauit, id est, dixit, lingua tua: sicut nouacula acuta, id est, radendo, fecisti dolum.* Al day seade þi tunge unriȝthfulnesse: þou dedest treccherie as rasoure scharp schauande.

Trinity College, Dublin, MS. A. 4. 4.

I. 5. þe wykkyd men schal noþer be so no so, but as poudre. 6. þer-fore þe wykkyd schal noȝt aryse, no þe synners in þe counseyl of ryȝtful men. 7. knowþ: of ryȝtfull men: synful men.

Magd. College, Cambridge, MS. 2498 p. 263.

I. 5. ben] ne be. wicked] wick. as a] bot as þe. 6. schal nouȝt] schullen. 7. oure] þe. synners] þe synful.

§ 3. JEROME'S PSALTERIUM ABBREVIATUM.

A translation into English of Jerome's Psalterium Abbreuiatum occurs in two manuscripts, Hatton 111 belonging to the second half of the XIVth century, and Bodl. 416 written circa 1400. The latter is imperfect, ending with Psalm CXLI. 8.

The Latin has been printed by Horstmann from the Thornton MS. in Lincoln Cathedral Library¹. A short introduction preceding the Psalter tells us how 'Beatus vero Ieronimus in hoc modo disposuit hoc spalterium, sicut angelus domini docuit per spiritum sanctum. Porro propter hoc abbreviatum est quod hii qui solitudinem habent seculi, vel qui in infirmitatibus iacent, aut operibus seu itineribus occupantur, qui nauigium agunt, qui bellum commissuri sunt, vel quos inuidia diaboli exagitat, uel aliud aliquid tribulacionis molestat, siue quociens uouere cotidie spalterium et implere minime possunt, vel qui ieiunant et debilitantur, et qui dies festos custodiunt et qui uult animam suam saluam facere et vitam eternam habere: hoc spalterium dicat assidue.'

The Psalter following this introduction is divided into short sections of five or six verses each, which severally conclude with these words: 'Adesto Deus, unus, omnipotens, pater & filius & spiritus sanctus.' Many psalms, as I—IV, VIII—XI, are not represented at all, whilst others are quoted almost entire. Usually two or three verses are extracted from each psalm.

A somewhat lengthy Office follows the Psalter in the Latin original; this has been altogether omitted by the English translator, who moreover heads his version by the following 'orisoun' which has no exact equivalent amongst the many 'orationes' of the Office:

MS. Bodl. 416 f. 144.

Lord God, uouche saf to tak up þes psalmes þat ben halewed to þe, þe which ich synful & unworþi desire to seie in worschup of þi name, and of þe blessid maide þi modir, oure Ladi seint

¹ Cf. Horstmann, *Richard Rolle of Hampole*, 1895—6, I. 392—408. Other MSS., Corpus Christi Coll., Cambridge, 284; Camb. Univ. Libr. E. v. 13; Ff. v. 8; Gg. iv. 32 etc.

Marie, & of alle Seintis of heuene, for me wrecche and unworþi, and for alle mi goode doers, & for alle men and wommen, frendis & enemies, þat God wol þat we praien fore, boþe luyng & ded. Lord Iesu Crist graunte þat þes Psalmes profite to us to helpe of bodi & soule & bring us to euerlastinge lif. Amen.'

In the following Psalter the translation is generally faithful and good and seems to be entirely independent of other versions of the Psalms. It extends as far as Ps. CXLII. 8, omitting the last section of the Latin. In the preceding parts many verses have, however, been left out by the translator or more probably by subsequent scribes, as the two MSS. differ in this respect, the Hatton MS. being far more complete than Bodl. 416. But even MS. Hatton can hardly be pronounced anything more than a still further abridgment of the 'Psalterium Abbreviatum.'

The following extract may serve as a specimen of the translation:

Here bigynneþ þe Sauter.

MS. Hatton 111. f. 144 b

[v. 1] Lord parceyue my wordis wiþ eres; undurstonde my cry. [2] Take hede to þe voys of my preier, my kyng & my God. [vi. 1] Lord, in þi woodnesse vndirnyne not me; ne in þy wraþþe blame not me. [2] Haue merci of me, Lord¹, for I am sik; hele me, Lord, for alle my bones ben troublid. [3] And my soule is troublid riȝt myche; but þou, Lord, hou longe²? [4] Turne þe, Lord, & deliuere my soule; make me saaf for þi mercy. [vii. 1] Lord, my God, in þee y haue hopid; make me saaf³ of alle þat pursueþ me; [2] Lest þat he cacche as a lioun my soule⁴, whanne þere is non to bie aȝen, ne to make saaf. [xii. 4] Loke⁵ & here me, my⁶ Lord God⁶, & liȝtne myn iȝen þat I neuere slepe in deþ; [5] last myn enemy seie: Sumtyme I hadde meistrie aȝens⁷ hym.

MS. Bodl. 416: ¹ Lord haue merci on me. ² Verse vi, 3 om. ³ & deliuere me follows. ⁴ Lest myn enemy as a lioun cacche my soule. ⁵ Bihold. ⁶ om. ⁷ ouer.

CHAPTER III.

THE GOSPEL STORY OF THE LIFE OF JESUS.

IN MS. Pepys 2498, Magdalene College, Cambridge, there is, amongst many Scriptural and devotional works of high interest, a curious series of so-called 'gospels,' containing a narrative of the conception and birth of Christ, of his childhood and after life on earth, of His passion, death and resurrection.

A short discourse, *Of þe godhede of our lord suete Iesu Crist God almiȝth[i]*, introduces the holy narrative:—'Oure suete lord Ihesu Crist upe his godhede he was tofore alle creatures þorouȝ his owen suete miȝth. For he is strongeful and miȝtheful þorouȝ God þe fadir'..... (MS., p. 1.)

Several gospels are combined to form a long account *Of þe concepcioun of swete Ihesu Crist, hou he was conceyued*. (Luke I. 5—80.) 'In þe tyme of þe kyng Heroudes þat was paen and helde Goddes folk in seruage and regned in Ierusalem, so was þere a goode man þat hiȝth Zakarie and his wyf hiȝth Elizabeth of þe kynde of Aaron. And sche was barayne and passed age and he was elde, and þerfore hadde þai none children togeder....

þe sex[te] moneþ after þat sche (*i.e.* Elizabeth) had conceyued Saint Jon, so was þe aungel Gabriel sent into þe cite of Galile þat hiȝtte Nazareth, to a maiden þat was treuþpliȝth to a man þat hiȝth Joseph, and þe maiden's name was Marie. And þe angel entrid to hire, and gret hyre, & seide þat sche was ful of grace & God was wiþinne hure, & þat sche was more blissed þan any oþer womman. And whan sche herd þe aungels word sche was adrad, and bepouth hir hou þes heylysinge¹ miȝth come

¹ MS. *eslymge* ? filled in by a later hand.

vnto hire. And þe angel hire confortide and seide þat sche hadd founden grace towards God, and þat sche scholde conceyuen and beren a son þat shulde hote Iesu, and he schulde be clepid Goddes Son'... (MS., p. 1.)

The second Gospel (Luke II. 1—40) treats *Of þe byrþe of Iesu Crist* and begins: 'In þat tyme comaunded Cesar Augustus, þe emperoure of Rome, þat alle þe men of þe werlde schulde be writen in ilch a schire þere þay woned, and þat euery man scholde bring a peny to þe stiward of þe cuntre, and þat he made knowlechyng þat he was sogette to þe Emperoure of Rome. And þorouȝ þat skyl went Ioseph to Marie his spouse þat was gret wiþ childe in Nazareth vnto Bedleem, for to make reconishaunce in his owen cite¹.' (MS., p. 2.)

The account of *Hou þat Iesus cleped Seint Peter and his felawes* I give in full: (see Matth. IV. 13—22)

þo bilefte Iesus Nazareth, and went hym in-to Capharnaym, & bigan baldelich forto prechen and to techen men to do penaunce for her synnes, & seide þat þe blis of God was neiȝ hem þat wolden leue stedfastlich of þe comynge of Iesu Crist And siþþe com Iesus goende by þe see of Tyberye, and seiȝ Simondes fader and Andrew his broþer fyschande in þe see, And Iesus hem cleped to hym, and seide hem þat hij comen & foloweden hym, and he schulde make hem fysshers to fysshen after men. And hij also suiþe foloweden hym, & leften her botes and her nettes. And as Iesus ȝede a litel forþermore,

¹ The narrative then proceeds with :—3. Hou oure Lorde Iesus was offred to þe autere. 4. Hou þat suete Iesus was exiled. 5. Of þe childehode of Ihesu Crist. 6. Hou þat Ihesus was baptized. 7. Of the fastynge of oure lorde Iesu Crist.... 94. Here bigynnep þe sexte meditacioun vpon þe Friday, hou þat Iesus hym bare in his passioun fram þe tyme of complyn tyl þat it were morowe. 95. Hou þat Iesus hym bare fram euensong tyme til it were on þe morowe. 96. Hou Iesus bare hym fram morouȝe tyl þat it was vnderne. 97. Hou Iesus bare hym fram vnderne tyl it was tyme of midday. 98. Hou Ihesus bare hym fram þe midday tyl þe none. 99. Hou Iesus hym bare from [none] to þe euensonge tyme. 100. Hou Iesus was drawȝen after his dep. 101. Hou Iesus arás fram dep to lyue and areised many oþer dede men wiþ hym. 103. Hou Iesus apered to Marie Maudeleyne þat was hym dere.... 109. Hou þat Iesus schewed hym to seint Thomas and to all þ' oþere apostles ifere. 110. How Iesus schewed hym to þe elleue[n] apostles on a mountayne. 111. Hou Ihesus schewed hym atte See of Thiberie. 112. Hou Iesus schewed hym twyes to his deciples.

he seiȝ James and John his broȝer, wiȝ Zebede her fader, dressande her nettes, & he cleped hem. And hij leften also suiȝe her nettes and her fader wiȝ her seruauntz and foloweden Iesum. (MS., p. 8.)

The story of how Jesus suffered the devils to enter into the herd of swine is quaintly told:—

Hou þat Iesus enchased sex þousande & sex hundreȝ and sexti & sex fendes and after passed hym ouer þe se. (Matt. VIII. 18—20, Mark IV. 35—v. 14.) Þo seiȝ Iesus þat so gret pres of folk folowed hym, he comaunded his disciples þat hij scholden wende & passen þe see of Tyberye, toward þe cuntre of Galilee in Cerasa. And as he ȝede towardes þe schipp, a maister seide he schulde folowe hym whider so he ȝede. And Iesus hym ansuered & seide þat he nadde no stede proprelich his owen forto wende to, For-whi, he seide, þe briddes habbeȝ her nestes & and þe foxes han her holes, and ich ne habbe nouȝth wher-onne þat I may reste myne hede.....And whan Iesus com to þe schipp wiȝ his disciples, it was neiȝ euensong tyme. And Iesus schipp went forȝ wiȝ oȝer schippes by þat water. And þere com a suiȝe stronge storme of weder, þat alle þe schippes weren neiȝ ful of water, and in þe poynt to adrenchen. And Iesus was þo aslepe bihinde in þe schipp in an oriole..... And also swiȝe as he was ariued to þe londe, so comen tweye fendes out of þe graues, proude & wel stoute, so þat noman durste passen for hem, ne no stede myȝth holden hem. And alway stooden þilk tweie fendes in þe kreuesses of þe roche, criande and ȝellande and betande hem-self aȝayn þe harde roche. And also swiȝe as þai seiȝen Iesu, hii lopen aȝeins hym, and fellen adoun & honoureden hym, and chargeden hym a Goddes halue þat he ne drof hem nouȝth out of þe cuntree. And also þe fendes bisouȝten hym þat he ne drof hem nouȝth in-to helle, for he badd hem gon. And þe fendes bisouȝten hym þat he ne tourmented hem nomore. And Iesus hem asked hou many þai weren; and þe fendes answereden and seiden þat hii weren a legioun, þat amounted sex þousande and sex hundreȝ and sexti and sex. And hii bisouȝtten hym, þat he wolde suffren hem to entren in-to swyne, þat hii miȝtten passen þe mountaynes. And Iesus hem graunted; and hii þo

entreden wiþinne swyne; and also swiþe þai lopen and ronnen, and adrencheden hem-seluen in þe see wel in-to two þousande. And þo þe hirdes seizen þis, hii flowen to þe citee and to þe tounnes aboute, & tolden of þe aueynture þat was betydde of þe fendes and of þe swyn. (MS. p. 8 f.)

The narrative falls into one hundred and twelve short sections, or according to the colophon into one hundred and six 'gospels' exclusive of the Passion:—'Here enden þe gospels an hundreþ and sex outenomen þe passioun of Iesu Crist.'

We have not far to seek for the original of these 112 gospels. They are in fact nothing but the ordinary Gospels for Sundays and Festivals¹ appointed to be read for the office of the Holy Communion, and arranged, not in the order which they follow in the Lectionary or Evangelistarium, but chronologically, so as to form a continuous narrative of the life of Jesus. The style is homely and vigorous; the Biblical phraseology is mostly retained, but the writer generally paraphrases the text, sometimes adding short explanations of his own. But little apocryphal matter is introduced².

The dialect of our version presents a strange medley of Southern and Midland, even Northern forms³, but the vocabulary is mainly Southern and moreover so strongly intermixed with French words and expressions as to make it appear highly probable that it is a translation from some 'Vie de Jésus-Christ.'

¹ The *Comes* of the Roman Church contained 176 Gospels for Sundays and Festivals, exclusive of the Passion which was not divided. These Gospels are of great antiquity; they are mostly anterior to Pope Leo the Great (440—61), and generally agree with the division of the Greek text of *Codex Vaticanus*, which served as a basis for the division of the Old Latin version. Berger, *Histoire de la Vulgate*, Paris, 1893, p 311. Cf. Palmer, W., *Origines Liturgicæ*, London, 1832, I. 314 ff. Maskell, W., *Monumenta Ritualia Ecclesiæ Anglicanæ*, Oxford, 1882, I., LIX., CL ff.

² A similar work, but poetical in form, is found in MS. B. 6, St. John's College, Cambridge. Here the Temporale is complete, containing: 1. The Old Testament Story (the Creation and Fall, Cain, Seth, the death of Adam, Noah, Abraham, etc.); 2. The Life of Jesus (birth, life, passion, resurrection, ascension); finally his descent into hell, from the Gospel of Nicodemus, and an account of the destruction of Jerusalem. Horstmann, C., *Altengl. Leg.*, Heilbronn, 1881, p. 41 ff.

³ Pres. part. in -ande; pres. plur. -en, -eþ; ytaken; duden, ʒutt, chirche; whom, wham, aras, haly, baldelich; any; aʒein; seizen, etc.

I give a few examples taken at random:—p. 14, col. 2, (Martha) peyned hire to make Iesu wel att eise and for-to seruen hym to paye als sche was woned to done'; *ib.* now nys myster bot of o þing; p. 16, col. 1: spak þus peyniblelich; *ib.* col. 2: offreden to Iesu her offrandes; p. 18, col. 2: gader þe relef togider; p. 39, col. 2: aungel...ycladde in a white chesible; *ib.* þo bileften þai her karful semblaunt.

CHAPTER V.

A VERSION OF THE ACTS, THE GREATER PART OF THE EPISTLES, AND A PORTION OF THE GOSPEL OF ST. MATTHEW.

THIS version, now for the first time printed, has come down to us in four MSS., three of which are preserved in Cambridge libraries, whilst the fourth is found in that great storehouse of early English manuscripts, the Bodleian Library, Oxford.

The Cambridge MSS. are as follows:—

(1) *S.* = *Selwyn College 108. L. 1.*

This copy formerly belonged to the Rev. Canon W. Cooke of Trinity Hall, F.S.A., and was bequeathed by him together with other MSS. and books to Selwyn College. It is a small octavo, written according to the opinion of Dr. Montague James about the year 1400. The vellum is coarse and soiled in many places, the handwriting is large and uneven. Two scribes were probably at work, one supplying ff. 86—101^b, the other the preceding and following parts of the volume.

Folios 1—19 have black initials of later date, ff. 86—93 have contemporary red ones, in the remaining parts they are omitted. The volume has been corrected throughout by a nearly contemporary hand, designated in the notes as the 'first corrector'. The same hand has further repeated in the margin at irregular intervals certain words of the text, surrounding them with a line. Other corrections have been made by hands belonging to the late fifteenth and early sixteenth centuries.

The names Maria, Jesus, Johannes occur without any apparent reason at the head of the first page of this MS. as well as of the Parker copy. I am indebted to Mr. Jenkinson, the University Librarian, for the excellent suggestion that they in all likelihood originally explained a picture of the crucifixion

in some earlier illuminated MS., and that the scribe in copying wrote the names down as if the picture were still there.

The dialect of S. is mainly Southern. In the Acts, however, a few remaining forms point to a more Northern original:—*e.g.* lyuande, apperande, spekande Acts I. 3; etande I. 4; seande I. 9; lokande, wendande I. 10; lastande I. 14; bygynnande I. 22; duellande II. 5, etc.; ar(e) II. 7, 12; mykel I. 5; called I. 19, XVI. 10; calle XIX. 13; þe whulke XXIII. 21; byhoues I. 16, 21; wore IV. 1.

S., being the older and better of the two complete MSS., has been taken as the basis of the present edition. The text of the Prologue, of the Epistles, and Gospel of St. Matthew, is printed from it.

(2) *P. = Parker 434, Corpus Christi College.*

An octavo volume written on vellum in the earlier half of the fifteenth century, in a clear pretty court hand, the same throughout. The dialect of P. is Southern with a slight intermixture of Kentish forms:—*e.g.* pet p 2. 29; heden 3. 13; dedest 3. 22; hel 10. 9, 11, 12; wreȝed 13. 29; feer 13. 30, 1 Pet. I. 7 etc. The scribe of P. writes regularly fram, nat, nauȝt, þorw, eny, wele, in other respects he scarcely deviates from the orthography and phonology of S. In the Acts P. exhibits the same Northern peculiarities as S. The contents of the two MSS. are the same.

(3) *C. = University Library Dd. XII. 39.*

A duodecimo on vellum from Bishop John Moore's library, which was bought and subsequently given to the University of Cambridge by George I. in 1715. It is written in the latter part of the fourteenth century in a small square court hand. The volume contains several religious pieces¹ of considerable interest, and on ff. 16—72^b our version of the Acts of the Apostles.

¹ These are: f. 1, *Of þe seuen vertewes*, a part of the so-called Dan John Gaytrigg's Sermon, edited by Perry, G. G., *E. E. T. S. Original Series* No. 26; f. 3, *Of wedded men ande þer wyues ande þer childer*, attributed to Wycliffe and printed by Arnold, *S. E. W.* III. 188—201; f. 72^b, *þo Pater noster in Englysche*, attributed to Wycliffe by Thomas Waldensis, *Doctr. Fidei* III. 34, printed in *S. E. W.* III., 93—97.

The scribe of C. writes in a dialect belonging to the most northerly part of the Midlands, but he evidently copies from a Northern original. The vocabulary is Northern in character and the heading of f. 16^b still retains a pr. plural in *-es*, viz. Here bigynnes þo actus of apostuls. The text of the Acts is here printed from C., as it is the oldest of our MSS. and comes nearest to the original.

The Oxford MS. :—

(4) *D. = Douce 250, Bodleian Library.*

A small octavo written on vellum circa 1400. Two handwritings are discernible, remarkably like those of S. Ff. 8—8^b and f. 58 are written by one hand, the remaining parts by the other.

The contents of the volume are as follows :—f. 1, Matthew i. 1—19, iv. 7—v. 34; f. 8, Acts i. 1—19, iv. 7—xvi. 28, xvii. 7—xxviii. (verse 29 missing); f. 58, James; f. 62, 1 Peter; f. 67^b, 2 Peter; f. 72, 1 John; f. 77^b, 2 John; f. 78, 3 John (verse 12 missing); f. 78^b, Jude. The translation of James, 1—2 Peter, and 1 John differs entirely from that of S. and P.; the rest of the text contains, however, the same version.

The dialect of D. is Southern. In the Acts a few Northern forms remain, as a rule corresponding with those of S.

In reproducing the text from these MSS. I have corrected the most obvious scribal errors, but mistakes on the part of the translator have only been rectified where the sense of the passage absolutely required it. Every deviation from the MS. has been duly recorded in the foot-notes. Brackets are used to supply omissions, parentheses where alternative readings or explanatory glosses are inserted in the MS. The readings of the various MSS. are given in the foot-notes, but I have ignored mere orthographical variations and phonetic ones of no consequence.

The establishment of the relationship between our four MSS. does not present great difficulties. A glance at the foot-notes at once shows the close agreement between S. and P., and a further examination proves that P. was evidently copied from S. after the 'first corrector' had made his emendations of

the text. His corrections are almost in every instance adopted by the scribe of P. and introduced into the text¹. The errors of S. are also repeated by the scribe of P., *e.g.* 1 Pet. iv. 2; Rom. vi. 5, 6; 1 Thessal. iv. 9; Hebr. ii. 1, v. 12, ix. 23, etc. The differences between S. and P. are very slight, being mostly due to careless readings or omissions on the part of the scribe of the later MS.² or to unimportant changes made in the course of copying, and probably due to a comparison with the Latin text.

James, Peter, 1 John, and the Pauline epistles are only found in S.(P.) and formed, as I take it, the nucleus of the original composition, additions being subsequently made. I infer this from the following: (1) The introductory lines to 1 Peter i. (p. 18), where only Peter, James and John are mentioned as writing ‘pysteles to þe pepel how they schulen lyue,’ while on p. 47 the name of Jude is added, probably after the later insertion of his epistle. (2) The concluding words addressed to the ‘sister’ at the end of the Pauline epistles (p. 122), which indicate that the work there comes to an end. (3) The fact that all the above-mentioned epistles are the work of one translator, while 2, 3 John and Jude contain a different rendering, and the work of a third translator appears in the Acts and Matthew. See on this point under translation.

As regards the text of the Acts, S.(P.) and D. form a group³ from which C. stands apart, S. and D. being derived through some intervening link from the same original (S.D*). The coincidences between S.(P.) and D. on the one hand and C. on the other are, however, so great as to make it probable that

¹ *e.g.* p. 5. 2 *to kepe*; 8. 9 *hes*; 10. 15 *have*; 10. 17 *þei*; 16. 30 *renȳnge*; 1 Pet. iii. 3 *serklenge*; 1 Cor. ii. 14 *ded goslech*, carelessly written in the margin with the *g* as a mere curve, was misread by the scribe of P. and inserted in the text as *ded soblyche*; Gal. v. 8 *or evidence*, inserted before the word it was to explain because this happened to begin the line; Col. iv. 2 *lordes* in S. is one of the ordinary marginal repetitions, standing before the line beginning ‘And be 3e.’ The scribe of P. adopts it in the text. Cf. 2 Tim. iii. 10, Acts iii. 2, etc. A few corrections passed over by the scribe of P. occur in the following places: 1 Pet. i. 14, i. 18; James i. 13, iv. 10.

² *e.g.* 1 Cor. v. 7, iii. 12; Philip. ii. 8, ii. 15, iii. 3, etc.

³ *e.g.* Acts viii. 32, 34, 36, 40; ix. 1, 3, 14; x. 1, 3, 10; xii. 19, 20; xiv. 12; xvi. 26, 27, etc.

(S.D*.) and the original of C. (C*.) had a common source (C.S.D*.)¹.

The text of the Gospel of St. Matthew was in all likelihood found in (S.D*.), and, we may surmise, in (C.S.D.*) as well, as it has the ordinary introductory line addressed to the nun, 'Matheu seiþ in þe firste chaptyl on þis wyse' and further represents the same translation with the same kind of explanatory glosses as the Acts; but whether the Epistles 2—3 John and Jude occurred in this early compilation or were added later for the sake of completeness, we have no means of ascertaining. The latter case is, however, the more probable, as they give a translation different from the preceding Catholic Epistles, a rendering the whole of which is found in MS. D.

We may now proceed to a short account of the contents of our MSS.

The two fuller copies are preceded by a Prologue which opens with a brief account of the creation of man and his state in paradise, of the pride and fall of Lucyfer, of the temptation and fall of Adam and Eve and their subsequent life upon earth, of the flood, of Noah, and finally how God put his 'reyn-bowe in þe cloudes of heuene & þe streng toward þe erþe in tokene of pees bytween hym & man.'

The narrative then assumes the form of a dialogue (p. 4) between a 'lewed and vnkunynge' brother and sister, that is, a monk and a nun, on the one hand, and on the other their brother superior, whom they implore for the love of Christ to teach them what is needful for the welfare of their souls. The brother superior is, however, somewhat loth to undertake this task. He answers, 'Broþer, y knowe wel þat y am holde by Cristis lawe to parforme þyn axynge; bot napeles we beþ now so fer y-fallen a-wey from Cristis lawe, þat 3if y wolde answeere to þyn axynge y moste in cas vnderfonge þe dep.'

The ignorant brother, however, argues in a lengthy speech

¹ This view is supported by :—The introductory lines, 'Als saynte Luke telles ande writes of þo dedes of þo apostuls, ande sais vpon þis wise,' originally addressed to the nun for whom the compilation was prepared, are the same in the four MSS. Verse xxviii. 29 is omitted in all. The glosses introduced into the text are, with a few exceptions (*e.g.* II. 18, 23, XI. 3, XIV. 12), the same in the four MSS., *e.g.* I. 2, 7, 13, 17, 31, 35; V. 28; XI. 3, 17; XIII. 7; XV. 9, 22, etc.

against these fears and doubts of his learned superior, winding up with an expression of the hope that God might exercise his judgment upon him in the 'dredful day of dome' if he did not truly answer the questions put to him.

The brother superior answers (p. 8), 'Broþer, þou hast agast me sumwhat wiþ þyn argumentys. For þou; þou ne hafe noȝt yben a-mong clerkes at scole, þi skelis þat þou makest beþ y-founded in loue þat is a-bofe resoun þat clerkes vseþ in scole: & þerfor it is hard for me to aȝeynstonde þyn skelys & þyn axynge.' He then goes on to describe the calling of the people of Israel, their sojourn in Egypt, their deliverance from the power of Pharaoh, and their guidance into the land of Promise. 'þus þorou; an argument of loue God almyȝty þoroȝ hys myȝt delyferyd his pepel out of bodylyche þraldom...And so nedilyche y þat am his serfaunt & þi broþer mot graunte þyn argument of loue, & parforme þyn axynge by my power: for þi loue haþ ouercome my resoun. And þerfore axe nouþe what þou wylt.'

In answer to several questions put by the nun, he then gives an account of the law, moral, civil and ceremonial¹, but whilst he is engaged in this latter narrative a sudden break occurs in the MSS. in the middle of a sentence. A few words then introduce the translation of the Catholic Epistles:— 'Suster, þe aposteles þat weren most pryfe wiþ Crist, Petur & Iames & Ion, wryteþ pysteles to þe pepel how þei schulen lyue; & Peter seiþ on þis wyse.'

The translation of the Pauline Epistles is likewise preceded by a short introductory dialogue (p. 47 f.), wherein the nun asks the monk 'wheþer þat Poule, þat wes a postel of mysbeleued men, tauȝte hem eny þing ellys þan to byleuen in Crist, & ben y-folewed in his name.'

The monk then answers: 'Suster, þou schalt vnderstonde þat Poule wryteþ many epysteles to dyuerse men þat he turned to þe byleue, how þei schulen byleuen, & how þei schulleþ lyuen; bote y ne may noȝt at þis tyme wryte to þe alle his pysteles as þei stondeþ; bote naþeles, ȝef it be Goddus wylle, þou schalt habbe hem herafter.' He then relates how Paul teaches three

¹ *Wycl. Bible*, Prologue, p. 3. 'The old testament is departid into thre parties, into moral comaundementis, iudicials and ceremonies.'

things in his epistles, the first thing being that men and women should believe in Jesus Christ, the second 'þat it is noȝt nedful for cristen men to kepe þe poyntes of þe olde lawe,' the third 'how men schulleþ forsake synne in kepynge Cristes lawe of charite, & of þis poynt, suster, þoroȝ Goddes grace ich wole telle þe what he seiþ in his pisteles, & of þe oþer poyntes when ich haue gretter leyser.'

The translation then follows (p. 48), the Pauline Epistles being all represented with the exception of that to Philemon.

Each separate epistle, again, has a few introductory and usually a few final words addressed to the nun, *e.g.* p. 48 'Seynt Poule wryteþ to þe Romaines, & seiþ'; p. 56 'þus, suster, seynt Poule wryteþ to þe Romaines, how thei schuleþ lyuen þat byleueþ in Crist'; *ib.* 'And to þe Corynthes he wryteþ, & seiþ'; p. 69 'Suster, in þis manere seynt Poule wryteþ to þe Corynthes'; p. 71 'To þe Epheses, suster, he wryteþ, & sayth'; p. 109 'þus, suster, seynt Poule haþ y-tauȝt men for-to lyfen þat byleueþ in Crist in his pystelis. And to Tymothe he wryteth on pistel, how he schulde hafē hymself in good ensampel to oþer men, & seiþ in þis wyse.'

At the end of the Pauline Epistles (p. 122) there are a few lines which lead us to believe that the monk-translator now considers himself to have fulfilled the request of the ignorant 'sister' and 'brother': 'þus, suster, seynt Poule techēþ how Cristene men schuleþ lyfe, & his techyng acordeþ wiþ Cristis techyng in þe gospel, as þe techyng of þe oþere aposteles doþ. And now, suster, my counseyl is þat þou lyfe vertuouslyche after Cristes techyng, & kepyng his hestes whyles þou art in þis world; & þanne þou schalt þoroȝ his mercy come to an eferlastyng lyf of blysse, boþe in body and in soule. Amen.'

It is probable that this passage points to an earlier copy in which fewer books were included, the Pauline Epistles there occupying the last place. In our two MSS., however, the Acts immediately follow (p. 123) with the usual introductory sentence, 'Als saynte Luke telles ande writes of þo dedes of þo apostuls, ande sais vpon þis wise.'

The first chapters of the Gospel of St. Matthew (I.—VI. 13) close the series of translations given by the monk.

PROLOGUE

God¹ made mankynde² aftur his owne ymage & lyk-
nesse, & put hym in paradys þat was a lond of blysse, &
ʒef³ hym þat lond to haue y-woned þer-ynne euer more
& neuer to han be ded, so þat he were buxom to hym & dyde
what he bede hym and kepte trewliche⁴ his heste as he was 5
y-holde by pure kynde. For man ne⁵ hadde no þing of hym-
self, bote al þinge þat he hadde it was of Goddis ʒefynge,
boþe his owne beynge & his wonynge; and al þynge þat hym
neded God graunteded hym, & forbode hym no þing, but
þat he ne schulde noȝt eten of a tre þat was a-myddē⁶ 10
paradys, þat was y-cleped⁷ a tre of knowynge boþe good &
yuel. For God byhyȝte hym in certeyn, þat what day he
ete of þis tre he schulde be deed; & of alle þe oper trees
of paradys God ʒef hym leue to ete. And for man ne schulde
not ben alone in þis blysse, he made of man a womman, to 15
ben his helpe, & to ben parsener of þis blysse, & seyde he[o]⁸
schulde ben his wyf. God made also þe kynde angelis, &
putte hem in þe blisse of heuene. & a-mong hem he made
on, more wys, bryȝtere, & fayrere, & more of myȝt þan his
felowes weren, & clep hym Lucyfer (þat is⁹ to seye, a berere 20
of lyȝt)¹⁰. Bot whan þis Lucyfer was maad in al⁹ þis nobeleye
& in blisse, he byheld hym-self so fayr, so myȝty, & so wys,

¹ The names *Maria*, *Jesus*, *Johannes* stand at the head of the MSS; fol.
1 S. P. ² *yn* nearly obliterated, S. ³ *ʒaf* P. ⁴ *trewlich*. on

erasure, in darker ink, S. ⁵ *was* follows, crossed out in red ink, P.

⁶ illegible, P. ⁷ *eped* illegible, P. ⁸ *she* with *sh* on erasure, S. *þat ʒhe* P.

⁹ om. P. ¹⁰ the gloss added at the bottom of the page, P.

& ne þoʒte not how his God had y-maad hym so of noʒt, to
 ben in al þat blisse¹ in þe degre of² a seruaunt, to wor-
 schypen his God as a trewe seruaunt schulde; & of his
 fayrnesse he fel in-to a pryde, & sayde in his þouʒt, Y wole
 5 sette my sege in þe norþ, & y³ wole⁴ be lychē hym þat is
 heyʒest in heuene. & many angeles þat weren in heuene
 assenteden to þis þouʒt of pryde þat Lucyfer had conceyued.
 & þo³ God schewed hym what he was, and by whom he was
 y-maad of noʒt, & þo Lucyfer knew hym-self & knew his
 10 trespas þat he³ hadde y-don a-ʒeyn his God, he fel a-down
 fro þis blisse of heuene in-to þe deppeste⁵ sorowe & peyne of
 helle, þat was a dispeyr of forʒeuenesse of his synne þat
 he hadde y-don aʒeyns his God. & alle þilke angelis þat
 assenteden to hym fellyn down fro þe blisse of heuene in-to
 15 þe peynes of helle. Bote noʒt alle ylyche⁶ depe: for þilke
 þat weren heyʒest in blysse, aftur þe doynge of hure trespas,
 þei weren deppest in peyne. For al hure wysdom, hure
 myʒt, & hure bryʒtnesse, þat encresed hure blisse, aftur þei
 hadden y-synned, encresed hure peyne: & þe grettest peyne
 20 þat þei hadden was dispeyr of forʒeuenesse of hure synne.
 For whan þei knewen how God hadde y-maad hem of noʒt, in
 so parfyt kynde as þei weren y-maad, & y-putte hem in
 blisse to hauen eueremore y-dwelled þerynne, & þei of hure
 owne þouʒtes vnkyndeliche forsoken⁷ hure God, & wor-
 25 schupeden anoþer as god þat God hade y-maad of⁸ noʒt, þei
 fellen in-to sorowe for þis trespas, & þouʒten hure trespas so
 gret þat hem þoʒte God ne myʒte not forʒeuen hem hure
 trespas. & so þei fellen in-to dispeyr of forʒeuenesse, & þat⁹
 dispeyr is þe depe pitt of helle, in þe whuche lyþ Lucyfer &
 30 many oþere of his felawes þat fellen wiþ hym from heuene.
 And þo Lucyfer was y-falle from blisse in-to peyne, he had
 enuye to mankynde þat wonyed in paradys, & þoʒte he
 wolde make man lese þe blysse of paradys, as he³ for his
 pryde had y-lost þe blysse of heuene. And so he made hym-
 35 self in þe lyknesse of an edder, & come to þe womman þat was

¹ fol. 1^b S. ² fol. 1^b P. ³ om. P. ⁴ changed to *wolde* by a later hand, S. *welē* P. ⁵ followed by *pet of helle*, crossed out. P. ⁶ *a lychē* P.
⁷ fol. 2 S. ⁸ fol. 2 P. ⁹ added above the line, P.

more frele, more unkunnyngē þan was man, and axed hure why God had forbeden hem þat þei ne schulde noȝt ete of alle þe tren þat weren in paradys. & þe womman answered, & seyde, ‘We eteþ of þe tren þat beþ in paradys, bote of þe tre þat is a-myddē paradys we ne eteþ noȝt, lest we dyen.’ 5 þo seyde þe serpent, ‘Nay, dye schul ȝe noȝt, for God wot wel þat what day ȝe eten þer-of, ȝoure yen schulen ben opened, & ȝe schulen ben as goddis, knowyngē boþe good & yuel.’ & þo þe womman seyȝ þat it was a good tre to eten of, &¹ fayr in seyngē & lykyngē to þe syȝt. & heo ete 10 þer-of, & ȝaf hure housbonde þer-of; & he ete þer-of also. & þo hure yen were opened & þei seyen hem-self naked; & for schame þei maden hem breches² of leues to huyden³ wiþ hure membres; & þei wenten⁴ to huyden hem in paradys from þe syȝt of God. & þo God clep Adam & axed hym 15 where he was; & Adam seyde, ‘Lord, for þat y was naked y hudde me from þi syȝt.’ & God seyde to hym, ‘Who schewed þe þat þou were naked? bote for þou ete of þe tre þat y forbede þe þat þou ne schuldest ete þer-of.’ & þo seyde Adam, ‘þe womman þat þou ȝefe me to my felaw ȝef⁵ me 20 of þe tre, & y⁶ ete þer-of.’ And God seyde to þe womman, ‘Why duest þou þus?’ & heo⁷ seyde, ‘þe edder bygyled me, & y ete þer-of.’ & God seyde to þe serpent, ‘For þou hast y-do þus, þou art a-cursed a-mong alle þe beestes of þe erþe.’ & God seyde to þe womman, ‘Y wole multiplie þi 25 greuaunces & þi⁶ conceyfynge, & in sorow þou schalt⁸ bryngē forþ chyl dren, & vnder mannes power þou schalt ben, & he schal be þi lord.’ & God seyde to Adam, ‘For þou herde þi wyf & ete of þe tre þat y forbed⁹ þe, acursed be þe erþe in þi werk: in traueyle þou schalt eten of þe erþe alle þe dayes of 30 þi lyf. Breres & þornes þe erþe schal bryngē þe forþ, and þou schalt eten herbes of þe erþe. In swot þou schalt ete þi bred, forto þou come aȝeyn in-to þe lond þat þou art y-take out of: for pouder þou art, & in-to¹⁰ pouder þou schalt be turned a-ȝeyn.’ þo God cloþed Adam and¹¹ Eue in cloþinge of 35

¹ & a P.² fol. 2^b P.³ heden hem P.⁴ fol. 2^b S.⁵ ȝaf P.⁶ om. P.⁷ ȝe P.⁸ ben & he schal be þi lord follows, crossed out, P.⁹ forbad P.¹⁰ þe follows, P.¹¹ fol. 3 P.

beestes skynnes, & seyde, ‘Lo, Adam is y-maad as on of us,
 knowynge boþe good & yuel: and þerfore loke 3e now
 lest he take of þe tre of lyf & ete & lyue euere more.’
 & þo God putt hym out of þe blisse of paradys to worchen in
 5 þe erþe, & sette¹ to-fore paradys Cherubyn wiþ a brennenge
 swerd in his hond to kepe þe tre of lyf. & þo Adam knew
 his wyf, & heo² conceyued and brouzte forþ a chyld þat þei
 clepen³ Caym. And aftur hym he brouzte forþ an oþer⁴
 chyld, & hym þei clepen³ Abel: & so in proces of tyme þer
 10 comen of Adam & of his wyf muche⁵ pupel in þe worlde.
 Bote þei drowen to wykkednesse, & leueden goodnesse. &
 God, seyng⁶ þat man had drawen⁷ hym to wykkednesse in þe
 lond of blisse, & also in þe worlde þat was a lond of trauayle
 & of peyne, seyde hym a-þouzt þat he had y-mad man. &
 15 for hure synne he þouzte to take vengauce on hem⁸, &
 maken an ende of mankynde. & so he sende a gret flod, &
 dreynte þe worlde & alle þe men þat weren in þe worlde, safe
 Noe & his wyf & his þre sones & hure wyfes, þat weren safed
 in Noes schyp þat God bede⁹ hym maken er þan þe flod
 20 come. & þo God sey3 þe frelenesse of man, he by-hy3te¹⁰ þat
 he ne wolde nozt take such vengauce no more on man by
 flodes of watir; & in tokene of pees by-twene hym & man,
 he putte his reyn-bowe in þe cloudes of heuene, & þe streng
 toward þe erþe in tokene of pees bytwen hym & man. For
 25 by-fore þat¹¹ flod was þer neuere reynbowe y-sey3e.

“Seþþe euerych man¹² is y-holde by Cristis lawe of
 charite to louen his broþer as hym-selfe, 3e, þat han of Godes
 grace more knowynge þan we han þat beþ lewed & vn-
 kunnyng, beþ y-holde to techen us þinges þat beþ nedeful
 30 to þe hele of¹³ oure soules; þat is to seye, what þing is
 plesynge to God, & what displeseþ hym also. & y preye
 30w purcharite to techen us lewed men trewlyche þe soþe
 aftur oure axynge.”

“Broþer, y knowe wel þat y am holde by Cristis lawe
 35 to parforme þyn axynge; bote naþeles we beþ now so fer

¹ fol. 3 S. ² 3he P. ³ clepeden P. ⁴ noþer P. ⁵ mochel P. ⁶ ng in
 paler ink on erasure, S. seyde P. ⁷ y drawen P. ⁸ him P. ⁹ bad P.
¹⁰ fol. 3^b P. ¹¹ lord follows, crossed out, P. ¹² mam P. ¹³ fol. 3^b S.

y-fallen a-wey from Cristis lawe, þat ȝif¹ y wolde answerē to þyn axynges y moste in cas vnderfonge þe deþ. & þou wost wel þat a man is y-holden to kepe² his lyf as longe as he may. & parawnter it is spedful to holden oure pes a while forto³ þat God foucheþ saf þat his wille be y-knowe: 5 for now þe worlde is ful of wykkednesse, & men han⁴ more desyr to lyfen in hure fleschlyche lustes in synne þan to plesen God in forsakyng synne. & y seye þis in certeyn, þat þe¹ comune of þe worlde haþ forsaken God & his hestes & heryeþ false goddes. & þat is to al mankynde a gret matere 10 of sorowe: to sen þe grete loue þat God haþ y-schewed to mankynde, & to sen on owre syde how lytel we loueþ hym aȝeynward."

"[L]efe⁵ broþer, y trowe ful wel þat þe worlde lyfeþ in muche wykkednesse of synne. Bote y trowe þat many men, ȝef 15 þei knewen how þei myȝten plesen hure God, þei ne wolde not spare for drede of no man, ne for loue nouþer, to don þing þat were to his plesynge. And y trowe þat oure God be so good & so mercyful⁶, þat, ȝif we knowlechen to hym oure synnes, and forþynketh oure trespas, & ben in ful wille to 20 offenden hym no more, þan oure hope is þat he wole forȝeuen us oure trespas ȝif we axen mercy. For so he seyde⁷ by Ezechyel þe prophete, & also by⁸ Dauyd in þe Sauter, & by Jeremye also; & Crist seyde also, þat he ne wolde⁹ noȝt a synful mannes deþ, bote þat he be turned from¹⁰ his synne 25 and lyfe. And oure hope is þat euere more his grace is redy to hem þat axeþ his grace, & putteþ in hym al hure¹¹ trust. And¹² y trowe þat he wolde, þat men wysten how þei shulden plesen hym. For he sende his sone þat was his wysdom adown in-to þe world¹³, to techen mankynde how þei schulden 30 plesen his Fadur. Bote y trowe, for men weren to wordlyche, þei ne hadde¹⁴ no safer in his techynge; & y trowe ful wel þat for men han y-trust more in hure owne¹⁵ wysdom þan in

¹ om. P. ² to kepe in the margin, first corrector's hand, S. ³ tyl P.

⁴ fol. 4 P. ⁵ The rubric in S is an I. ⁶ fol. 4 S.

⁷ de nearly effaced, S. ⁸ be P. ⁹ de on erasure, S. wele P. ¹⁰ fro P.

¹¹ oure P. ¹² fol. 4^b P. ¹³ word P. ¹⁴ hedde P. ¹⁵ In paler ink in the margin, S. om. P.

Godes wysdom, þerfore God haþ y-let hem so longe y-worþe,
 þat we beþ þoro; hure wysdom y-fallen into synne: þat we
 mowen knowe wel þat mannes wysdom ne is bote folye.
 For y trowe þat verrey wysdom be to drede God, and verrey
 5 vnderstondynge to gon away from synne, & so seiþ Iob.
 Bote he seiþ þat þis wysdom ne is noȝt y-founde in þe lond
 of men þat [l]yf[e]þ¹ softelyche. & y trowe þat [3]if [w]e²
 turne to God in al oure herte, þanne he w[o]l³ be [y]-founde[n]⁴
 of us, as he seyþ by Ieremye his prophete. [And y]⁵ byleue
 10 wel þat for loue þat he haþ to m[an]kynde⁶ he wole brynge
 us out of þis myschef⁷ of synne, ȝif we desyreþ it wiþ ful herte
 & trewe. Ne we ne schuleþ not drede þe multitude of oure
 enemyes, ne hure myȝt, ne hure wysdom, ȝif oure God wole
 ben oure helpe: For he is myȝty wiþ-uten ende; his wysdom
 15 is endeles; his⁸ loue & his mercy is euermore redy to hem
 þat clepeþ hym to⁹ sokour in hure tribulacyoun. & so we
 oure-selfe beþ þe enchesoun of þe meschef þat we beþ y-fallen
 ynne. And ȝif he seyȝ¹⁰ us desyren helpe, he ne wolde noȝt
 faylen us at oure gret nede. & broþer, be þou syker þat þe
 20 k[n]owyngge þat þou hast of þe meschefes of þe worlde¹¹
 is onlyche of Godes grace & noȝt of þi desyrynge. & y rede
 þou¹² ne huyde it noȝt from ous, þat fayn wolden y-knowen¹³
 hem & amende oure lyfing¹⁴, lest þou be holden a false seruaunt
 to God in þe day of dome, for huydyngge of þi lordes tresour
 25 þat þou schuldest chaffare wiþ to encrese þi lordes tresoure.
 & who þat is false in lytel, who¹⁵ wole¹⁶ taken him¹⁷ þing þat is
 of grettere valew? & God, þat is a ryȝtful lorde, wole þrowen
 his vnprofytabel seruauntes in þe day of hure acountes in his
 derke presoun of helle, whan his profytabel seruauntes, þat
 30 han encresed þe goodes þat þei hadde to kepe, schulen ben

¹ *yf·y* filled in by a later hand; the top of the *l* is still visible, S. *lyueþ* P. ² *yf ye* filled in by a later hand, S. *ȝif we* P. ³ *wil* in a later hand, S. *wel* P. ⁴ *þe founder* in the same late hand, S. *y founden* with *y* added later, P. ⁵ *&* (effaced) *þat* filled in by the same late hand, S. and *y* P. ⁶ *mkynde* filled in, S. *mankynde* P. ⁷ fol. 4^b S. ⁸ fol. 5 P. ⁹ *to his* P. ¹⁰ *seiþ* P. ¹¹ *word* P. ¹² *þat þu* P. ¹³ *it i known* with the 2^d *i* added above the line, P. ¹⁴ *ig* on erasure, S. *lyfes* P. ¹⁵ crossed out in red ink, P. ¹⁶ *wel he* P. ¹⁷ inserted in a later hand, S. om. P.

y-put in more worschupful offyces¹ in þe blisse of heuene. & how myzt þou seye þat þou art in charite, þat hast plente of Goddes goodes in þi kepynge, & sest us þat beþ þi breþeren in perel of deþ of soule for defaute of suche goodes & þou closest þyn inwardnesse from us? þink², þat³ þou; þou departe wiþ 5 us of þi⁴ tresour, þou schalt rapere wynne þan lese. & þer ne is non so coueytous a man of þe worldes goodes, þat he ne wolde bleþelyche ȝeuen his goodes to nedy men, ȝif he hopede to wynne in his ȝefynge; ne þou ne schuldest nozt spare for drede of þi deþ, to tellen us a trewþe to brynge us out⁵ of 10 meschef of þe deþ of oure soule. For in [þe]⁶ olde testament þe children of Israel putten hem-self in perele of deþ to brynge hure breþeren out of bodylych meschefes. Oure Lord God also put hym-self in perel of deþ, & vnderfong þe deþ, to brynge us þat were his seruauntes out of meschef of synne: 15 & ȝef oure Lord putte his soule for his serfauntes, it is skylful þat on broþer putte his soule for his breþeren: For þat axeþ þe⁷ lawe of charite þat Crist tauȝte here on erþe, boþe in word & dede. & þink how Crist seiþ, þat who þat loueþ his fadur, his moder, his wyf, oþer his owne lyf abouen 20 hym, he ne is nozt worþi to hym: &, who þat loueþ his lyf in þis worlde, he schal lesyn his lyf. & siþþe þou seyst þat þe pepel haþ forsaken God & his hestes, and worschupeþ false goddes, it mot folewe nedlyche þat God is muche [v]n-worschuped⁸: & þanne ȝif þou lofest God ofer alle oþere þinges, þou 25 most ben aboute to encresen his worschupe in⁹ drawynge þi breþeren from synne, & techynge hem how þei schulen plese God in kepynge his hestes¹⁰. & broþer, y preye þe for þe loue þat þou schuldest haue to God & to þi breþeren, þat þou answeere trewelyche to þinges þat y wole axen þe to hele of 30 my soule & of oþer mennes soules þat beþ lewedere þan þou art. & ȝif þou ne wylt nozt, oure hope is þat God wole enformen ous by sum oþer trewe seruaunt of his; & we preyed hym to deme þe ryzt, bytwene ous & þe¹¹ in þe dredeful day of dome, bote ȝif þou trewelyche answeere to oure axynges.” 35

¹ *offys* P.² nearly effaced, S. *þing* P.³ fol. 5 S.⁴ fol. 5^b P.⁵ om. P.⁶ *þe* P.⁷ *þe* altered from *þat*, P.⁸ *on* on erasure, S.*vnworsched* P.⁹ fol. 6 P.¹⁰ fol. 5^b S.¹¹ om. P.

“Broþer, þou hast a-gast me sumwhat wiþ þyn argumentys.
 For þou; þou ne hafe nozt y-ben a-mong clerkes at scole, þi
 skelis þat þou makest beþ y-founded in loue þat is a-bofe
 resoun þat clerkes vseþ in scole : & per-fore it is hard for me
 5 to aʒeynstonde þyn¹ skelys & þyn axynge. For þe argument
 of loue meuyd God to make þe worlde of nozt, & man aftur
 his owne lyknesse, & to putten hym in paradys, to hauen
 y-woned þere in blysse euere wiþ-uten ende, so þat man
 wolde kepen h[i]s² hestes. & whan man had broken þe heste
 10 of his God þorow þe temptacyoun of þe defel, he was worþi
 by þe argument of resoun to hafe y-lost his cuntray euere
 wiþ-uten ende³ for so gret a trespas. Bote lofe made an
 argument for man, & put hym out of⁴ his cuntray vnder þe
 power of þe defel, in þe worlde, to chasten hym for his trespas,
 15 & afturward to bryng hym⁵ out of þe defeles þraldom in-to
 his owne cuntray. Aʒeyn þis was a strong argument of lofe :
 & so God at⁴ þe⁶ tyme þat he sau; man ben⁷ ful⁴ fer y-falle
 into þe deueles þraldom, he ches hym a pepel þat weren
 Israelis children, to techen hem how þei schulden comen
 20 aʒeyn to hure cuntray þat was hure kynde herytage, out of þe
 þraldom þat þei weren fallen in þorou; synne. Bote for as
 muche as man was þat tyme vnkunnyng, vnmy;ty also⁸, & þe
 defel was fel & my;ty⁸ þat hadde man in his þraldom, God
 tau;te man a lessoun to drede hym ouer alle oþere þinges &
 25 forsaken alle false goddes. & for þese children of Israel
 schulde parfytlyche knowen hure lessoun, he suffred hem ben
 in gret þraldom vnder Pharao þat was kyng of Egypt. & þo
 þei cryeden to God þat he schulde brynge hem out of þraldom;
 & he for loue herde hure crienge, [&]⁹ sau; hure tribulacyoun,
 30 and sende Moyses his serfaunt & Aaron his broþer to brynge
 hem out of Egypt toward hure owne cuntray. & for þei
 schulden knowe þat þer ne was no God bote he, he harded
 Pharaoes herte þat was kyng of Egypt, þat he ne wolde¹⁰ not
 delyferen his pepel out of his þraldom bote by my;ty &
 35 strengþe. & so God dude wondres & merueyls in Egypt

¹ þe P. ² *hes* in the margin, 1st corrector, S. *his* P. ³ fol. 6^b P.
⁴ om. P. ⁵ fol. 6 S. ⁶ þat P. ⁷ *yben* P. ⁸ *also...my;ty* added
 at the bottom of the page. P. ⁹ *in* S. & P. ¹⁰ fol. 7 P.

by-fore Pharaο, þat non oþer god ne myȝte do to schewen his myȝt; & afterward he ladde hem out of Egypt by a wylder-nesse, & bede¹ hem þei ne schulde noȝt dreden² hure enemyes: For he wolde fyȝte for hem aȝeyn hure enemyes. & so Pharaο was wroþ þat þe children of Israel were passed out of 5 his seruyse, & toke his [h]oste³, & pursuede Godes pepel in-to desert to hafe y-brouȝt hem aȝeyn in-to Egypt. & þo God lad his puple ofer þe see wiþ-uten schyp, for he made hem a weye in þe see, & made þe watyr in boþe half of hem stonden upryȝt as walles: & þei passeden ofer drye. & 10 Pharaο come after hem þe same weye, & was⁴ adreynt in þe see & al his ost wiþ hym."

"And þo he ladde hem in⁵ desert, & ȝaf hem a lawe by Moyses his seruaunt; & he wrote hym-selfe ten hestes of his lawe in twey tables of ston, in tokenynge þat his puples 15 hertes were þat tyme hard as stonys. Þis lawe was a lawe of drede, to techen hem dreden hym ofer alle oþere þinges; & he⁶ bede¹ hem kepen his lawe whan þei comen in-to hure cuntray þat he hade by-hoten⁷ sumtyme, for he fonde hym a trewe serfaunt. & ȝef⁶ þei kepten his hestes, he byhyȝte hem 20 þat alle hure enemyes on eferych syde schulden drede hem & be serfautes to hem. He bede¹ hem þat þei schulden not drede þe power of hure enemyes, for he hym-self wolde fyȝte fore hem & ben chefenteyn of hure ost. & so God lade hem in-to þe lond of byhest. Þus þoroȝ an argument of loue God 25 almyȝty þoroȝ hys myȝt delyferyd his pepel out of bodylyche þraldom, & brouȝte hem in-to a plenteuous cuntray of alle þynge þat hem neded to hure bodylyche lyflode. And⁸ so nedilyche y þat am his serfaunt & þi broþer mot graunte þyn argument of loue, & parforme þyn axynge by my power: 30 For þi loue haþ ouercome my resoun. & þerfore axe nouþe⁹ what þou wylt."

"Broþer, y þanke ȝou of ȝoure goode wylle, and God contynue ȝou þerynne¹⁰ & encrece ȝoure connyng to answeere

¹ bad P.² fol. 6^b S.³ h erased before the o, S. hoste P.⁴ he was P.⁵ into P.⁶ om. P.⁷ fol. 7^b P.⁸ fol. 7 S.⁹ nouȝ P.¹⁰ you therein repeated in the margin in a xvith century hand, S.

to myn axynges. & seþþe 3e han of 3oure owne fre wylle
y-tolde me of þis olde testament, how God brouzte his pepel
out of þraldom, I pray 3ow þat 3e telle me what manere lawe
he 3ef¹ pepel to plesen hym by, & whom he ordeyned to
5 techen his pepel þe lawe, and wheþer þe pupel kepten his
lawe whylys þei weren in wyldernesse, oþer non duden. And
telle me also hou² longe þei lyfeden in wyldernesse er þan
he brozte hem in-to þe lond þat he hadde byhoten hem.”
“Suster³, God lad his pupel bysydes þe hul⁴ of Synay þat
10 is in desert bytwene Egypt & hure owne contray, & þere he
made þe pepel dwellen⁵ bysydes þe hul. & he toke to hym
in-to þe hul Moyses, his seruaunt, and seyde þis⁶, ‘þou schalt
seye to þe children of Israel, 3e 3ou-selfen han y-sey what y⁷
ha[u]e⁸ do to men of Egipt, & how⁹ y haue bore 3ou up on
15 egles wynges, & y-take¹⁰ 3ou to my-self; & 3ef 3e kepen myn
hestes, 3e schullen ben my pupel of alle puples.’ þes¹¹
wordes¹² Moyses spak to þe pepel; & þei answerden þat þei¹³
wolden do alle þinges¹⁴ [þat God bad hem do]¹⁵. & God seyde,
3if þei wolden ben his¹⁶ pepel & kepen his¹⁶ hestes, he wolde
20 ben hure God and brynge hem to hure contray: and¹⁷ þe
pupel assenteden, & seyden þat þei wolden. Bote þei beden
God þat he wolde speke to hem by Moyses his serfaunt, what
were his wylle, and þei wolden don alle þinge þat he¹⁸ bade
hem. For þei seyden, 3ef God speke to hem, þei ne myzte
25 nozt lyfe for þe dredfulnesse of his speche wolde maken hem
dye. þo Moyses wroot hure lawe, as God had y-beden hym,
how þei schulden lyfen eferichone wiþ oþer; & 3if þei breken
þe¹⁹ lawe, he ordeyned domes to demen hem aftur þe²⁰
quantyte of hure trespas. God also hade y-chosen hym þe
30 kynrede of Leui to ben his serfauntes in þe tabernacle boþe
nyzt & day: & of þat kynrede he chees hym Aaron & his

¹ 3af P. ² fol. 8 S. ³ underlined in P. ⁴ u changed into y
by a later hand, S. ⁵ to dwellen P. ⁶ to þis P. to erased in S.
⁷ on erasure, S. ⁸ have in the margin, 1st corrector, S. ⁹ in the margin,
with caret to mark insertion, S. ¹⁰ take P. ¹¹ e on erasure, S. þus P.
¹² wōrdes expunged; ōr looks as if inserted later, S. when in paler ink in
the margin, P. ¹³ in the margin, 1st corr. S. ¹⁴ s on erasure, S.
þinge P. ¹⁵ Thus in P. om. S. ¹⁶ is P. ¹⁷ fol. 7^b S.
¹⁸ in the margin, 1st corr. S. ¹⁹ fol. 8^b P. ²⁰ here P.

children to ben his prestes in þe tabernacle, to offren sacryfices to herynge¹ of hure God, & also for þe peples synne. & þuse children of Leui, & princypallyche þe prestes, weren ordeyned to teche þe pepel þe cerymonyes of Godes lawe; & whan Moyses had y-tauzt þe pepel þe domes of Godes lawe, God bede² hym come in-to þe hul azeyn to hym, & he wolde ȝefen hym two tables of ston & his lawe & his maundementes þat he schulde teche þe children of Israel. & Moyses wente up into þe hul, & was þere fourty dayes & fourty nyȝtys; & lerned Godes lawe; & lerned how he schulde make a tabernacle to heryen ynne hure God, and how þe prestes schulden ben a-rayed whan þei schulden do³ sacryfyce to hure God, and how⁴ þei schulden be[n]⁵ y-maad prestes; also what manere auter þei schulden don³ onne hure sacryfyce.”

15

“And whan þe pepel seyȝ þat Moyses was longe⁶ in þe hul, þei comen to Aaron his broþer & seyden, ‘Ryse up, & make to ous goddus þat gon by-fore ous; for we ne wetep noȝt what is byfalle to Moyses þat brouȝte us out of Egypt.’ Þo Aaron toke gold & þrew it in-to þe fuyr; & whan it was y-molten⁷, þei casten it in-to a forme & maden þer-offe þe lyknes of a calf. & þo þei seyden, ‘Þis is þi God, Israel, þat broȝte þe out of Egypt’; & heryed þis calf as for hure God. Þo seyde God to Moyses, ‘Go doun, for þi peple haȝ y-synned, & bep go from þe weye þat þou tauȝtest hem. For þei han y-maad hem a calf to hure god, & to hym þei don sacryfyce & seyen, Israel, þis bep þi goddus þat broȝte þe³ out of Egypt. Suffre me þat y take vengauce up-on hem in þis desert.’ Þo Moyses preyede to God þat he ne toke non⁸ suche veniaunce on his pepel, lest þe men of Egypt wolden seye þat he³ had y-lad hem in-to hulles to slen hem þere and distruye hem. & so God was y-pled by Moyses preyere; & Moyses wente adoun wiþ þe tables in his honde þat God had y-wryten in his ten hestes. & whan he seyȝ how þe pepel songen & maden muche myrþe byfore þe calf of go[l]d⁹, for wrapþe he þrew þe¹⁰ two tables out of his hond

¹ herynge P. ² bad P. ³ om. P. ⁴ fol. 8 S. ⁵ n effaced, S.
ben P. ⁶ fol. 9 P. ⁷ molten P. ⁸ no P. ⁹ god S. P. ¹⁰ fol. 8^b S.

& breke hem. & þo Moyses¹ bede² þat þilke þat weren on Godes half schulden ben y-ioyned to hym: & so³ children of Leuy comen⁴ to hym. & Moyses bede² hem gurde⁵ hem wiþ hure swerdes, & gon þoroʒ-out here breþeren, & slen alle
 5 þilke þat þei metten wiþ. & so þei duden, & slown of hure breþeren ^Mxxiii⁶. & þo seyde Moyses, '3e han halewed ʒoure honde to day in sleyng ʒoure breþeren.' And þo Moyses wente to God to preyen hym for his pepel: and preyed God, oþer þat he schulde forʒefen þe pepel hure trespas, oþer elles
 10 do hym out of þe book þat he had writen⁷ hym ynne. & God seyde, 'Who þat doþ synne, ych wole don hym oute of my boke; &⁸ in þe day of veniaunce ich wole visyte þis synne of my pepel'; & so God slowʒ many of his pepel for þei heryeden þis calf. þo God bed² Moyses þat he schulde take
 15 þe pepel & leden hem to þe lond þat he had byhoten hem: & he seyde, 'Y nul noʒt goon⁹ wiþ þe, for y se wel þat þis pepel is of an hard hed, lest y destruye hem in þe weye þyderward.' þo þe pupel made muche sorowe, & Moyses seyde to God, 'Lord, þou byddest me þat y schulde leden
 20 hennes þi puple, & þou tellest me noʒt whom¹⁰ þou wolt¹¹ sende wiþ me; & þou saydest þat þou knewe me by name, & þat ich had y-founde¹² grace byfore þe: Lord, ʒif ich haue founde grace to-for þe, schewe me þi face, & byholde þi pepel.' & God seyde to Moyses, 'My¹³ face schal gon byfore
 25 þe, & ich wole ʒefe þe reste.' & þo seyde¹⁴ Moyses, '3if þou þi-self ne wolt not gon by-foren ous, ne lede þou us not hennes. For how mowe we y-knowe þat we han yfounde grace byfore þe, bote ʒif þou walke wiþ ous in oure weye?' þo seyde God to Moyses, 'Ich wole don þat þou desyrest, For
 30 þou hast y-founde grace to-fore¹⁵ me.' þo¹⁶ seyde Moyses, '3if ich haue yfounde grace by-fore [þ]e¹⁶, schewe me þi blisse.'

¹ oys nearly effaced, S.² bad P.³ Followed by þe; fol. 9^b P.⁴ en nearly obliterated, S.⁵ gerde with e dotted out between r

and d, P.

⁶ 3000 in the margin in a modern hand, S; *Vulg.* Exod. xxxii.

28 viginti tria millia.

⁷ ywriten P.⁸ om. P.⁹ he nel followed

by nolde (crossed out in red) nat gon followed by om (struck out in red), P.

In S n in goon is added by a later hand.

¹⁰ whan P.¹¹ wost P.¹² founde P.¹³ fol. 10 P.¹⁴ fol. 9 S.¹⁵ byfore P.¹⁶ þo seyde

Moyses...byfore þe om. P. S has ʒif added above the line and me for þe.

& þo seyde God, 'þer¹ may no man y-se me & lyfen; bote þou schalt stonden up-on a ston, & when þat my blysse passeþ by þe, ich wole putte þe in þe hole of þe ston, & þere ich wole kepe þe forto þat ich passe forþ; & þere þou schalt y-sen þe hynder part of me, bote my face þou myzt nozt sen. & after- 5 ward make þe twey stones lyche þe oþer þat beþ ybroken, and ich wole wryten in hem þat was y-wryten in þe oþer tables þat beþ y-broken.' & so Moyses dude, & wende up aȝeyn in-to þe hul, & was þere fourty dayes & fourty nyȝtes: & he ne ete no bred n[e]² dronk no watyr. & in þe stones he wrot wordes of 10 þe forward þat was by-twene God & his pepel: & þese weren þe tables of testymonye of Goddes testament. & when he come doun to þe pepel, he tolde hem þe wordes þat God hade y-spoke to hym; bote þer come a lyzt oute of his³ face in forme of tweyn hornes, þat þe pepel was a-gast to speke 15 wiþ hym, bote ȝef⁴ his face were y-wrye. þo Moyses bad þe pepel brynge gold, & syluer⁵, & tymber, & oþer þinges þat⁶ weren nedful to makynge of þe tabernakel, þat þei schulden heryen ynne hure God; & also to maken þe arke of þe bond þat was bytwene God & man in þe whuche he lette⁷ legge þe 20 twey tables of his lawe. & so þe pepel ȝefen wyfullyche to þe makynge of þe tabernakel al þinge þat byhofed þer-to. & þilke þat God ȝef⁸ wytt to worchen, eferych man of hem wroȝte to make þe tabernakele aftur Moyses ordynaunce, & maken⁹ it complet¹⁰. & when it was y-mad wiþ al his aparayl, 25 a cloud kefered þe tabernakele wiþouten-forþ, & þe blysse of God fulled þe tabernakel wiþ-ynne-forþ. And when þe tabernakel was y-mefed, þe cloud mefed hym þer-wiþ; & when it stod stille, [þe cloude stod stille]¹¹ þer-wiþ & wryed it by daye; & a-nyzt a pyler of fuyr was abofe þe tabernakele. & 30 so þe chyldren of Israel myzten by daye y-wyte where þe tabernakele were by syzt of þe cloud, & by nyzt by syzt of þe

¹ þat P.² no S. P.³ fol. 10^b P.⁴ Followed by

him crossed out in red, P.

⁵ syluel (crossed out in red) precedes, P.⁶ fol. 9^b S.⁷ leet P.⁸ ȝaf P.⁹ maken has *d* inserted in alate hand after *k* (expunged), S.¹⁰ com on erasure, S.¹¹ P;

omitted in S, but with a caret to mark omission and an erasure in the margin opposite.

fuyr. And onylche Aaron & his chyldren weren ordeyned to¹ ben prestes in þis tabernacle to don sacrifyce to hure God; þe oþer children of Leuy serfeden in þe tabernacle to þe prestes, & kepten þe goodes þat weren in þe tabernacle. & 5 when þe chyldren of Israel wolde remewen from on place to anoþer² place, þanne þe chyldren of Leuy mosten take a-doun þe tabernacle, & kepe þe partyes þer-of in hure warde. & whan þei weren goynge to-ward a place þat þei wolden abyden ate, þanne summe of þe children of Leuy schulde 10 bere þe arke byforen³ hem forte⁴ þei comen to þat place, & þanne þei schulden reren up þe tabernacle azeyn. & þe children of Leuy schulden lygge in þe foure sydes of þe tabernacle to kepen it boþe by nyȝt & by day."

"Broþer, þe ten hestes of Goddes lawe þat he wrot in þe 15 tables of ston y knowe sumwhat, y þanke God, bote y ne⁵ knowe noȝt þe domes of his lawe; & þerfore y prey þe er þan þou passe eny ferþere, telle me⁶ summe of his domes."

"Suster, þe grete dom of his lawe was⁷ þat such harm as a man dude to his broþer suche harm he schulde⁸ suffre hym-selfe: 20 as ȝef he slow his broþer, he schulde ben y-slawe; ȝef he maymed his broþer, he schulde⁹ haue þe same maym; ȝef he brende his broþer, he schulde be brend in þe selfe wyse; ȝef a man forsake¹⁰ his God, oþer cursed his God, oþer made hym eny mawmete¹¹ in lyknesse of his God & worschuped¹² þat; he 25 schulde be ded. Also, who þat cursed¹³ his fader oþer his moder schulde be ded; & who þat brekeþ þe halyday þat was y-cleped þe sabat schulde be ded; & who þat brekeþ spoushod, oþer man, oþer womman, schulde be ded; & who þat lye wiþ a beste, oþer man, or¹⁴ womman, schulde be ded; 30 and who þat dude þe sunne of Sodomytes schulde be ded. Who þat stele his¹⁵ broþer & solde hym to oþer mysbylefed men in-to þraldom and seruyse schulde be ded; & who þat steleþ his broþeres catel, he schulde noȝt be ded, bote he¹⁶ schulde ȝelden his broþer his catel a-ȝeyn, oþer as muche

¹ fol. 11 P. ² *noþer* P. ³ fol. 10 S. ⁴ *tyl* P. ⁵ om. P.
⁶ *me me* P. ⁷ *whas*.P. ⁸ *he schulde* corrected from *þei schullen*, S.
þei schullen P. ⁹ *schulden* S. P. ¹⁰ fol. 11^b P. ¹¹ underlined in S.
¹² *worschupeþ* P. ¹³ *curseþ* P. ¹⁴ *oþer* P. ¹⁵ on erasure, S. ¹⁶ fol. 10^b S.

þer-fore, & a quantyte more ofer, as þe double, ofer treble, ofer
 foure syþe so myche. & 3ef he haue noȝt wher-of to make
 good for his trespas, he schal be sold. & 3ef on broþer bouȝte
 his broþer to ben his serfaunt & his þral, he schulde haue hym
 to serfaunt sixe 3er, & þe sefeþe 3er he schulde lete his broþer 5
 gon out of his seruyse in fredom 3ef he wolde. & 3ef his broþer
 lyked¹ wel his seruyse, & nolde noȝt departen from his broþer²
 þanne he schulde ben his seruaunt for euere. But naþeles his
 broþer ne schulde nouȝt putten in-to gret þraldom³, but do by
 hym as by an huyrynge-man. & 3ef a man hade y-trespased 10
 aȝeyn þe lawe, men schulde don hym þe ryȝtfulnesse of þe
 lawe, & ne sparen him noȝt, were he pore ofer riche. &
 many ofer syche domes God 3ef⁴ to reulen riȝtfullyche his
 pepel."

"Broþer, þou seydest þat God 3ef⁴ his pepel cerymonyes 15
 as wel as hestes & domes: y preye þe, telle me what manere
 cerymonyes he ordeyned."

"Suster, God bed his pepel þat þei schulde ben holy
 & clene for he hymselfe was holy & clene, & þerfore
 he forbed⁵ his pepel alle vnclene metes. Of fleschmetes 20
 he forbede⁵ hem alle þilke beestes þat hadden hure fet
 departed a two partyes ofer mo⁶, bote 3ef þei chewed hure
 code; & so swyn, & cattes, & houndes, & suche ofer bestes
 weren forboden as for vnclene bestes. Oxen⁷, hertes, schep,
 & get & suche þei⁸ schulden eten⁹, for þei weren clene bestes. 25
 Alle þilke bestes þat han hol fet weren forboden, as hors, &
 chameyles, for þei beþ vnclene¹⁰. Of fisches alle þilke þat ne
 hadde noȝt fynnes ne scales weren forboden, for þei weren
 vnclene; ofer fysches þei myȝten ete. Of bryddes þilke þat
 lyfeden by¹¹ rafeyn weren forboden, as gripes, and egles, & 30
 gledes & suche opere; & alle volatyles¹² þat wenten on foure
 fet weren¹³ vnclene & forboden. Also alle þilke bestes þat
 crepeþ on þe erþe weren forboden for hure vnclennesse. &
 who þat touched¹⁴ eny of þese vnclene bestes whan þei weren

¹ *lykeþ* P.

² inserted above the line in a later hand, S. om. P.

³ fol. 12 P.

⁴ *3af* P.

⁵ *forbad* P.

⁶ fol. 11 S.

⁷ *ox* on erasure, S.

⁸ *other* inserted above the line in a later hand, S.

⁹ *-ten* on erasure, S.

¹⁰ *cl* on erasure, S.

¹¹ *lyfeden by* added above the line, P.

¹² *folatylyes* P.

¹³ fol. 12^b P.

¹⁴ *toucheth* P.

[d]ede¹, he schulde be vnclene forte² efen; & þanne he schulde waschen his cloþes, & so he schulde be clensed. & what vessel³ touche suche careynes of vnclene bestes wiþ-ynne-forþ, oþer cloþes, oþer eny such oþer þing, it schal ben vnclene forte² efen; & afterward it schal be clensed with water, & þanne is⁴ it clene, bote ȝef it be an erþen vessel: for it schal be broken whan eny vnclene þing haþ y-be-þer-ynne. Also alle manere stondynge watres in cysternes oþer in puttes weren vnclene; also alle manere flesch þat
 10 water weren þrowen on was vnclene. & who þat touched⁵ þe careyn of a clene best þat dyed⁶ in sum seknesse, he schulde ben vnclene forte² efen; and⁷ who þat eteþ of such a⁸ careyne, or bereþ it oþer⁹ eny þing þer-of. þese beþ þe cerymonyes of vnclene metes þat maden men vnclene.
 15 Eferich man þat was leprous was vnclene, & schulde by dom of prestes ben y-putt oute of þe cumpanye of his breþeren þat weren clene. & whan he were hol & clene of his lepre, he schulde schewe hym to þe prest¹⁰, & þe prest schulde offren to God a sacryfyce for his clensynge. What man toucheþ a
 20 leprous man is vnclene; what vessel oþer cloþinge þat a leprous man toucheþ it is vnclene; & ȝef it be an erþen vessel þat he toucheþ it schal¹¹ be broken. A man also þat þorouȝ seknesse haþ a flux of his kynde passynge from hym is vnclene forte¹² he be hol of his seknesse; & al þe tyme of
 25 his seknesse, who þat touched⁵ hym schulde ben vnclene forto¹² efen; & also who þat touched⁵ his bed, oþer sete þer he hade¹³ y-sete, schulde ben vnclene forto¹² efen. & ȝef he were hol of his seknesse, he schulde tellen vii¹⁴ dayes from þe tyme of his clansynge; & whan he had y-waschen al his body &
 30 his cloþes in hurnynge¹⁵ water, þe eyȝteþe day he schulde come to þe prest, & he schulde offren for hym a sacryfyce to God & preye for hym to God. Also boþe men & wymmen aftur þat þei haden leyen to-gedere, þei schulden ben vnclene

¹ *clede* expunged in S. with *cloved* in the margin in a later hand. *clede* P. Cf. *Vulgate*, Levit. xi. 31 Qui tetigerit morticina eorum, immundus erit usque ad vesperum. ² *tyl* P. ³ *v* on erasure, S. ⁴ *is* on erasure, S.

⁵ *touchen* P. ⁶ *dyeþ* P. ⁷ fol. 11^b S. ⁸ om. P. ⁹ *orþer* P. ¹⁰ fol. 13 P. ¹¹ *sal* P. ¹² *til* P. ¹³ *e had* on erasure, S. ¹⁴ *seuen* P.

¹⁵ *hurnynge* expunged with *renȝynge* in the margin, 1st corrector, S. *rennyng* inserted in P.

forto¹ efen ; & þanne² þei schulden waschen hure cloþes &
 hure bodyes, & so þei schulden ben mad clene. A wymman
 þat hade purgacioun eferich moneþ aftur þe day of hure
 purgacioun, he³ schulde be holden vnclene sefen dayes
 afturward; & who þat lye wiþ hure wiþ-ynne þat tyme 5
 schulde ben vnclene forto¹ efen; & who þat touched⁴ hure
 bed⁵ also, & þe⁶ vesseles þat heo³ touched⁴ wiþ-ynne þat tyme,
 schulde ben vnclene. A womman þat hade⁷ flux of blod aftur
 hure kyndelyche purgacioun in þe moneþ was vnclene ; &
 who þat touched⁴ hure oþer hure bed schulde ben vnclene 10
 forto¹ efen. & aftur þe⁶ cessynge of hure flux heo³ schulde
 counte sefen dayes, & þe eizteþe day heo³ schulde come to þe
 prest, & he schulde offre for hure a sacrifyce to God, & preye
 for hure. A womman þat hadde y-boren a chyld, 3ef it were
 a knafe-chylde⁸, sefen dayes he³ schulde ben vnclene, þe 15
 eyztþe day heo³ schulde circumsyden⁹ hure chyld, and þritty
 dayes schulden passen er þan he³ schulde come in-to þe
 seyntewarye, oþer touchen eny halewed þing. 3ef it were a
 mayde-chyld þat were y-boren, þe womman schulde ben
 vnclene two wykes, & LX^{ti}¹⁰ dayes & sixe heo³ schulde ben in 20
 hure purgacyoun; & aftur þese dayes heo³ schulde come to þe
 prest, & he schulde offren to God a sacrifyce & prey for hure.
 Þese beþ þe cerymonyes of clene men & vnclene & wymmen
 also. Þei haden also cerymonyes of halydayes: for¹¹ þe
 sixe dayes of þe wyke þei myzten werche, & þe víí¹² day þei 25
 schulden ben in reste ; boþe þe housbonde and his wyf & his
 children & his serfauntes¹³ and his bestes and straungeres also.
 For whan God maketh þe world, sixe dayes he wrouzte, and þe
 sefeþe¹² day he was in reste. And who þat wrozte⁶ þe haly-
 day, he schulde ben y-stoned to þe deþ. Þe furste moneþ of 30
 þe 3er, þe fourtenþe day of þe moneþ, Pase¹⁴ of God, þe efetyd
 (þat is to seye, þe passynge¹⁵ of God¹⁶): & on þe morewen þei
 schulden maken a solempnyte of þerf¹⁷ bred ; and þis day þei
 schulden resten from alle bodylyche werkes. And sefen dayes

¹ *tyl* P.² fol. 12 S.³ *3e* P.⁴ *toucheþ* P.⁵ fol. 13^b P.⁶ om. P.⁷ *hadde a* P.⁸ *knafe* underlined in S, with *man* in the margin in a late hand.⁹ *circumsisen* P.¹⁰ *sixti* P.¹¹ fol. 12^b S.¹² *seuenþe* P.¹³ fol. 14 P.¹⁴ Cf. *Vulgate*, Levit. xxiii. 5, Phase

Domini est.

¹⁵ *ss* on erasure, S.¹⁶ *God* has *g* on erasure, S.¹⁷ *perw* P.

þei schulden eten þerf¹ bred. And þe sefeþe² day schulde be holy as þe furste. þis God ordeyneþ for³ þei⁴ schulden hafē in muynde how in þe furste⁵ moneþ of⁶

I. PETER⁷.

Suster⁸, þre aposteles þat weren most pryfe wiþ Crist, Petur & Iames & Ion, wryteþ pysteles to þe pepel how þei schulen lyue; & Peter seiþ on þis wyse,

- 1 3 Y-blessed be God, þe Fader⁹ of oure Lord Iesu Crist, þat
of his grete mercy haþ bygeten 3ow a3eyn in-to on hope by þe
4 arysynge from deþ to lyfe of Iesus Crist, & in-to an herytage
incorruptybel, vndefouled, þat may noȝt welewe, þat is y-kept
5 in hefne in 3ow, þat beþ y-kept in þe vertu of God by feiþ
6 in-to hele þat is redy to ben y-schewed in þe laste tyme; in
þe whyche tyme 3e schuleþ ioyen. And now 3ef it behoueþ
7 to sorewe to-gedere a luytel in dyuerse temptacyones, þat
þe preuyngē of 3owre feiþ be more precyous þan gold þat is
y-prefed in þe fuyr, & be y-founde¹⁰ in-to preysynge & ioye &
8 worschupe in þe reuelacyoun of Iesus Crist: whom 3e lofeþ,
þat 3e ne hafeþ noȝt y-seye: in whom 3e bylefef, þat 3e seþ
noȝt; but whan 3e seþ hym, 3e schuleþ ioyen in a gladnesse þat
9 may noȝt ben y-told, y-gloryfyed, & berynge þe ende of 3oure
10 feiþ, þe hele of 3oure soules. Of þe whuche hele prophetes
han y-souȝt & y-serched, þat han y-prophecyed of þe grace
11 þat is to comen in 3ow: þat telleþ as þe spiryt of Crist haþ
y-sygnyfyed to hem þis tyme, furst tellynge þe suffrynges
12 of Crist, & sibbe his¹¹ blisses þat comeþ aftur. To whuche
prophetes it wes¹² y-told, þat þei ne schulde noȝt to hem-

¹ þerw P. ² seuenþe P. ³ r on erasure, S. ⁴ þei on erasure, S.
⁵ e on erasure, S. ⁶ The rest of the page is blank in S and P.
⁷ fol. 13 Running heading: *Petri i* (ii). C^m 1^m in the margin; below it
I Peter c i in a modern hand which has marked the chapters as far as
I John i., S. fol. 14^b P. ⁸ uster on erasure, S. ⁹ fa in margin with
caret to mark insertion, S. ¹⁰ y- om. P. ¹¹ fol. 15 P. ¹² e in
wes is blurred, S. was P.

selfe, bote to 3ow, mynystre þilke þinges þat beþ now y-told
to 3ow by hem¹ þat haueþ y-preched 3ow in þe Holy Gost.
þat² is³ y-send from hefne; in whom þe aungeles of hefne
desyreþ to byholde. & þerfore cutteþ up þe lendes of 3oure 13
þou3t, & beþ sober in alle þinges, & parfyt, & hope 3e in þat
grace þat is y-prefed to 3ow in þe reuelacyown of Iesu Crist;
as chyl dren of obedyence, no3t ylyche þe desyres of 3oure 14
vnkunnyngnesse herbyfore⁴, bote y-lyche hym þat haþ ycleped 15
3ow þat is holy, þat 3e ben holy in eueriche conuersacyoun;
for it is y-wryten, 3e schuleþ ben holy, for ych am holy. 16
And 3ef³ 3e clepeþ hym⁵ 3oure Fader, þat⁶ demeþ wiþ-uten 17
vndurfongynge of mennes persones⁷, aftur euerych mannes
worchyng, haue 3e þe conuersacyoun in þe tyme of 3oure
wonyng in þis worlde in drede: knowynge þat 3e beþ no3t 18
for-bou3t⁸ wiþ corruptybel þinges, as gold oþer syluer, out
of 3oure ueyn⁹ conuersacyoun of 3oure fadres tradycyones¹⁰;
but þoro3 þe precyous blod of Crist, þat was as a lomb vnde- 19
fouled, wiþ-uten wem, þat was y-knowe by-fore þe ordeynynge 20
of þe worlde, & y-schewed in þese laste tymes for 3ow: þat 21
þoro3 hym beþ trewe in¹¹ God þat areryd hym vp from deþ to
lyfe, & haþ y-3euen¹² hym an euerlastynge blisse, þat 3oure
byleue & 3oure hope were in God, makynge 3oure soules 22
chaste in buxomnesse of charyte & in loue of bryþerhede; &
loue 3e sadlyche to-gydere of a sympel herte: y-bore a3eyn 23
no3t of a seed þat is corruptybel, bote in-corruptybel, þorow3
þe word of þe lyuyng God & dwellyng wiþ-uten¹³ ende.
For eferich flesch is gras, &¹⁴ his blisse is þe flour of gras. 24
þe gras waxed¹⁵ drye, & his flour fel adoun: bote Goddes 25
word dwelleþ euermore. And þis¹⁶ is þat word þat is y-
prechyd to 3ow¹⁷. & þerfore do 3ee away euerych wicked- 1 2
nesse & gyle & symulacyons & enuyes¹⁸ & alle manere

¹ *e* partly erased, S.² fol. 13 b.³ om. P.⁴ *no3t ylyche...**herbyfore* in margin, 1st corrector, S. omitted in P.⁵ Followed by*for* (crossed out), S.⁶ þ^t on erasure, S.⁷ *es* on erasure, S.⁸ *u* added above the line, *nota* in the margin, S.⁹ *ueyn* written inmargin by 1st corrector, S. om. P. ¹⁰ *on* on erasure, S. ¹¹ fol. 15^b P.¹² *y* twice repeated. P.¹³ *an e* is repeated in the margin, S.¹⁴ *in* P.¹⁵ *wexep* P.¹⁶ fol. 14. *c^m 2^m* in margin in early hand, S.¹⁷ *nota*

written above 3ow, S.

¹⁸ *enemyes* P.

2 detractiones, as chyldren þat beþ nou¹ bygeten, resonabel,
 wiþouten gyle², coueyte 3e mylk þat 3e growen þere into hele;
 3,4 3ef 3e han y-tasted³ þe swetnesse of God: to whom 3e comeþ,
 to a ston, y-repreuyd of men, bote y-chosen of God & y-
 5 worschupyd; & be 3e as quyke stones y-buld abouen in-to
 spirytual houses, an⁴ holy presthod. And offre 3e spirytual
 6 sacrifyces, acceptabel to God by Iesus Crist. & þerfore
 scripture seiþ, Lo, ich⁵ wole putten in Syon a chef corner-
 ston, precyous & y-chose. And who þat byleueþ in hym ne
 7 schal noȝt ben y-schend. And þerfore to 3ow þat by-leueþ
 8 he is worschupe & an heed-ston of þe corner, bote to hem þat
 byleueþ noȝt, & buyldynge han reproued þis ston, he is a ston
 of offence & of schlaundre, to þilke þat offendip his word
 9 & byleueþ noȝt in hym, in whom þei beþ y-sett. Bote 3e beþ
 a kynde y-chose, a kynglyche presthode and holy folk, a pepel
 of adquysicyoun, þat 3e schewen openlyche his vertues þat
 haþ⁶ ycleped 3ow out of darknesse in-to his wondurful lyȝt;
 10 & þilke þat weren no pupel, now þei beþ Goddes pepel⁷; &
 þilke þat founden no mercy, now þei habbeþ y-founde mercy.
 11 My leueste frendes, y pray 3ow as straungeris & pyl-
 grymes, to abstene 3ou from⁸ fleschlyche desyres, þat fyȝteþ
 12 aȝeyn þe soule; hauynge 3oure⁹ conuersacyoun good among
 folk; þat, in as myche as men spekeþ yuel of 3ou as of yuel-
 doeris, þei gloryfyen God in þe day of visitacyoun, byholdynge
 13 in 3oure goode werkes. & be 3e soget to euerych creature of
 14 man, for⁸ God¹⁰: to þe kyng, as to hym þat is abouen; to
 dukes, as to hem þat beþ ysend from hym in-to veniaunce
 15 of¹¹ wykked doeris & preysynge of goode men. For so it is þe
 wille of God, þat in 3oure wel-doynge 3e maken þe vnkunnyng-
 16 nesse of vnwyse men waxe dumble; & be 3e fre, noȝt hauynge
 17 þe fredom of wykkednesse, bote as Goddes seruauntes. Wor-
 schupe 3e alle men, & loue 3e breþerhede. Dredip 3e God¹²,

¹ After *nou* erasure of two letters, probably *þe*, the *þ* being faintly visible, S.

² an *e* is repeated in the margin, S. ³ *y-* om. P. ⁴ *and* P. ⁵ fol. 16 P.

⁶ om. P. ⁷ *and þilke þat...Goddes pepel* in a contemporary hand

in the margin with a caret to mark insertion, P. ⁸ an *e* is written in

the margin, S. ⁹ fol. 14^b S. ¹⁰ The *d* is added above the line, S. ¹¹ fol.

16^b P. ¹² *dredip 3e god* in the margin, 1st corrector's hand, S. om. P.

& worschupe 3e þe kyng. & be 3e sogetis in alle drede to 18
 lordes, noȝt onelyche to þilke þat beþ goode & softe, bote also
 to þilke þat beþ wykked. & þis is a¹ grace, 3ef eny man 19
 suffreþ any dysese vnriȝtfullyche for þe knowynge of God.
 Bote what grace is it, 3ef 3e sungeþ² & suffreþ betynges? [but 20
 if 3e, doynge wel, pacientliche suffreþ]³, þis is a¹ grace to-fore
 God. For in þis 3e beþ y-cleped: for Crist suffrede for ous, 21
 leuyng to 3ou ensauple, þat 3e swen his steppis: þat dide 22
 non synne, ne non gyle was y-founde in his⁴ mouþ: & whan 23
 men cursed⁵ hym, he ne cursed⁵ noȝt aȝeyn; & whan he
 suffred, he ne þreted no man, bote he toke hymselfe to þilke
 þat demed hym vnriȝtfulliche; & he bar oure synnes in his 24
 body on þe tre; & þoroȝ his blood we beþ y-heled⁶. & 3e 25
 weren scheep erreden, bote now 3e beþ y-turned to a schep-
 herde & a byschop of 3oure soules.

And⁷ [also] ben wymmen sogetis to hire housbondes, þat 1 **3**
 þilke þat byleueþ noȝt to þe word ben y-wonne wiþ-uten⁸
 word by wymmenes conuersacioun; byholdynge a chaste 2
 conuersacioun in drede⁹, þouȝ þer were noȝt wiþouten-forþ 3
 arayng of þe heres of hure hed, ne enuyronynge¹⁰ aboute
 of gold, oþer an-oþer cloþinge, ne apparayl of cloþes. Bote 4
 þat þe man of þe herte þat is y-hud be wiþ-uten corrupcioun,
 of a softe spiryt in reste, þat is ryche in þe syȝt of God. For 5
 so sumtyme holy wymmen, hopynge in God, arayed hem-
 selfe, beyng sogettes to hure housbondes: as Sara was 6
 buxom to Abraham, clepyng hym hure lord: whos douȝtren
 3e beþ, wel doynge and dredynge non affray. Men also 7
 duellen to-gydere with wymmen, & aftur hure cunynge
 departynge to hem worschupe, as to a wommanlyche vessel
 þat is more febel þan 3e beþ, as to hem þat beþ heyres wiþ
 3ow of þe grace of lyf; þat 3oure preyerres ne ben noȝt ylet.
 & be 3e in feiþ euerychone of on soule, suffryng togydere, 8

¹ om. P. ² *synnyþ* P. ³ *but if 3e doynge wel pacientliche suffreþ* in the margin, P. om. S. ⁴ *m* (crossed through) follows, S. ⁵ *curseþ* P.
⁶ *y* followed by *turned* (crossed out), P. ⁷ *C^m 3^m* in an early hand in the margin, S. *And also* P. ⁸ fol. 15 S. fol. 17 P. ⁹ *drede* followed by *as* (expunged), S. ¹⁰ *serklyng* P. In S *serklenge* is written in the margin, 1st corrector's hand.

9 louyeris of breþerhed, mercyful, noȝt wroþ¹, & humel²: noȝt
 zeldynge yfel for yfel, ne cursynge for cursynge: bote bles-
 synge aȝeynward; for in þat ȝe beþ y-cleped, þat ȝe owen þe
 10 blessinge of herytage. For who þat wole loue lyf, & y-sen
 goode dayes, chaste³ he his tunge from yfel, & his lippis þat
 11 þei speken no gyle: & bowe he a-wey from yfel, & do he
 12 good; & seche he pes & swe pes. For þe yȝen of God⁴ beþ
 on riȝtful men, & his erys to here preyeris; bote þe sterne
 13 semblaunt of God is on hem þat doþ yfel. And who is it⁵
 14 þat may noye ȝow, ȝef ȝe beþ goode foleweres? & ȝef ȝe
 suffreþ eny þing for riȝtfulnesse, þanne ȝe schuleþ ben blessed.
 Bote ne⁶ drede ȝe noȝt þe drede of hem, þat ȝe be noȝt
 15 afrayed; bote halewe ȝe oure Lord Crist in ȝoure hertys;
 & be ȝe redy euermore to ȝeuen a resoun to euerich man þat
 16 axeþ ȝow of þe feiþ & of þe hope þat is in ȝow; & haue
 a good conscyence in softnesse & in drede, þat þilke þat
 bakbyteþ ȝow ben confounded, þat chalangeþ ȝoure good
 17 conuersacyoun in Crist. For it is beter, ȝif it be Goddis
 18 wille, þat ȝe suffren doynge wel þan doynge yuel. For Crist
 haþ ones y-dyed for oure synnes, he þat is riȝtful for us
 vnriȝtful, þat he wolde offren us to God; y-slawen in flesch
 19 & y-mad lyfyng in spiryt; in þe whuche spiryt he com &
 20 preched to hem þat weren in prisoun, þat weren vnbyleuyng
 sumtime, when þei abyden þe pacyence of God in þe dayes of
 Noe, when þe schyp was y-mad, in þe whuche schip a fewe,
 21 as eiȝte soules, weren y-saued by water. & nouþ⁷ in þe same
 manere baptysme makeþ men saf, noȝt þe doynge a-wey of þe
 fylþe of þe flesch, bote þe axynge of a good conscyence in
 God, by þe arysynge from deþ to⁸ lyfe [of] oure Lord Iesu
 22 Crist, þat is in þe⁹ riȝtsyde of God, swolewynge deþ, þat ȝe
 weren y-mad heyres of an eferlastynge lyf; & he is gon
 to hefne, & haþ y-mad sogettis to hym aungeles and po-
 testates and vertutes¹⁰.

4 1 And¹¹ þerfore ȝif Crist haþ y-suffred in his flesch, be ȝe

¹ *roþ* on erasure, S.

² *humel* om. with *meke* written in margin, P.

³ *wipholde* in a later hand, P.

⁴ fol. 17^b P.

⁵ om. P.

⁶ fol. 15 b.

⁷ *nou* P. þ on erasure, S.

⁸ fol. 18 P.

⁹ om. P.

¹⁰ *vertues* P.

¹¹ *C^m 4^m* in the margin in an early hand, S.

y-armed in þe same þouȝt; for he þat suffred in flesch lefte alle manere synnes; For as muche as þe remnaunt þat lyfeth² in flesch, aftur þis tyme lyue aftur þe wylle¹ of God & noȝt aftur mennes lustes. For þe tyme þat² is passed suffycep³ to maken an ende of þe wylle of mys-byleued men, þat habbeth y-walked in hure leccheryes, & in lustes of wyn-drynkynges, & etynges, & drynkynges out of mesure, & vnleffel herynges of maumetes: in whom þei beþ nowþe⁴ astonyed & wondreþ þat we ne hurneþ⁵ noȝt in-to þe same confusoun of leccherye, blasphemying oure God; bote þei schuleþ zelden a resoun to hym þat is redy for-to demen boþe quyke & dede. & þerfore it haþ ben⁴ y-preched to hem þat beþ dede, þat⁵ þei ben y-demed aftur men in flesch, & lyfen aftur God in spiryt. & þe ende of alle þinges comeþ nyȝ: & þerfore be ȝe wyse, and⁶ wake ȝe in preȝeres; & to-fore alle þinges haue ȝe contynuel charyte in ȝow, eferychone to oþer; For charite heleþ þe mul[ti]tude⁷ of synnes. &⁸ herborewe ȝe eferychone oþer wiþ-uten grucchyng; & eferich man as he haþ vnderfonge grace, mynystre he þat grace to oþer, as goode dyspensatores of many maner grace of God; & who þat spekeþ, speke he as þe wordes of God; & who þat mynystreþ as of þe vertue þat God mynystreþ: þat in alle þinges God be y-worschuped þoroȝ oure Lord Iesu Crist, to whom is⁹ blisse & power of comaundyng, world wiþ-uten ende. My leueste breþeren, ne be ȝe noȝt pilgrymes in þe grete hete þat is y-don to ȝow þoroȝ temptacyones, as þouȝ þer fulle any newe þing to ȝow: bote comune ȝe to Cristes suffrynges, & be ȝe glade þat ȝe ben glade & ioyen in þe reuelacion of þe blysse of oure Lord Iesu Crist. And ȝef ȝe beþ obrayded for his name, þanne ȝe schulleþ ben y-blessed; For þe Spiryt of hym þat is of þe worschupe of þe blysse & of þe vertue of God schal resten up-on ȝow. Bote¹⁰ no man of ȝow suffre as a man-sleer, oþer a þef, oþer a curser, oþer as he þat¹¹ desyreþ oþer mennes goodes: bote who þat suffreþ as a Cristene man, be he noȝt aschamed, bote gloryfye he God

¹ þe wylle twice repeated, S, P. In S. the first þe wille is expunged.

² fol. 16 S. ³ turneþ with t on erasure, P. ⁴ y ben P. ⁵ and P.

⁶ an e written in the margin, S. ⁷ ti left out in S. ⁸ fol. 18^b P.

⁹ his P. ¹⁰ fol. 16^b S. ¹¹ om. P.

17 þoroʒ a riʒtful name. For it is tyme þat þe dom bygynne
 from Godes hous : & ʒef þe bygynnyng be at ʒow, what ende
 18 schal be of hem þat byleueþ noʒt to þe euangelye ? & ʒef þe
 riʒtful man¹ schal vnnepis ben y-safed, where schuleþ þe
 19 wycked men & þe synful man apperen ? & þerfore þese þat
 suffreþ aftur þe wylle of God, to a trew makere þei takeþ
 5 1 hure soules to kepe in goode deedis. And² y preye þilke þat
 beþ eldere men among ʒow, y, þat am a wytnesse of þe
 suffrynges of Crist, & a comuner of his blisse þat schal be
 2 schewed her-aftur, þat ʒe feden³ Goddes flok⁴ þat is in ʒow,
 takynge kepe to hem, noʒt y-constreyned bote wilfullyche,
 3 aftur God ; ne for no foul wynnynge, bote wilfullyche ; &
 noʒt as hauynge lordschype in⁵ clergie, bote in forme of
 4 a⁶ flok⁴ þat is y-mad of ʒoure wylle, of ʒoure soule ; þat whan
 he þat is prince of schepherdes appereþ, ʒe vnderfongen
 5 a coroune of blysse þat may noʒt welewe. Also, ʒe ʒonge-
 lynges, be ʒe sogettes to ʒoure eldren. & eferich man schewe
 humelnesse to oþer : for God aʒeynstondeþ proude men, &
 6 ʒefeþ grace to humel men. & þerfore humel ʒe ʒow vnder þe
 myʒty hond of God, þat he arere ʒow an hyʒ in þe tyme of
 7 vysytacyoun ; & þrowe ʒe al ʒoure bysynesse in hym, for he
 8 haþ þe charg of ʒouw. And be ʒe sober, & wake ʒe, for
 ʒoure aduersarye⁷ þe deuel goþ aboute as a lyoun rampaund,
 9 sechyng⁸ whom he may deuoure : whom aʒeynstonde ʒe
 strong in feiþ, knowynge þat he doþ in þe same wyse to
 10 ʒoure broþerhede þat is in þe worlde. Bote God of eferiche
 grace, þat haþ y-cleped ʒow into an⁶ eferlastynge blesse⁹ þat
 habbeþ y-suffred a luytel¹⁰, he schal make ʒow parfyt, & con-
 11 ferme ʒow, & stable ʒou to hym by blysse & empyre from
 world to worlde.

II. PETER.

1 1 Symon¹¹ Peter, Iesu Cristes seruaunt & apostel, to þilke
 þat haueþ euene feiþ wiþ ous, [in]¹² þe⁶ riʒtfulnesse of oure God,

¹ fol. 19 P. ² C^m 5^m in an early hand, S. ³ *fedem* repeated in
 the margin, 1st corrector, S. ⁴ *folk* P. ⁵ & P. ⁶ om. P.
⁷ fol. 17 S. ⁸ fol. 19^b P. ⁹ *blysse* P. ¹⁰ *u* expunged, S.
¹¹ C^m 1^m in margin in an early hand, S. ¹² P. & S.

& oure Sauyour Iesu Crist: Grace & pes be fulfilld to 3ou 2
 in þe knowynge of oure Lord Iesu Crist. How alle þinges 3
 beþ y-graunted to us, to lif & to pyte, of þe vertue of his god-
 hede, þoro3 þe knowynge of hym þat haþ y-cleped ous þoro3
 his owene blisse & his vertue; by whom he haþ y-graunted 4
 ous grete byhestes & precyouse; þat we ben y-maad by hym
 felawes of þe kynde of þe godhede, fleyng þe corrupcyoun
 þat is in þe worlde. And 3e wiþ al 3oure bysynesse mynystreþ 5
 in 3oure feiþ vertu, in vertu connyng¹, in connyng¹ absty- 6
 nence, in abstynence pacyence, in pacyence pyte, in pyte loue 7
 of bryþerhed², in³ loue of bryþerhede charyte. And 3ef þese 8
 þinges ben in 3ow, þei ne schuleþ no3t make 3ow veyn ne
 wiþ-uten fruyt⁴ in þe knowynge of oure Lord Iesu Crist.
 And he þat haþ no3t þese þinges, he is blynd, and gropynge 9
 wiþ his hond, & for3eteth þe purgacyoun of his olde synnes.
 And þerfore, breþeren, be 3e aboute to⁵ maken 3oure clepyng 10
 & 3oure chesyng certeyn by 3oure goode werkes: & doynge
 þese þynges 3e schulleþ do no synne: & so þer schal be 11
 i-mynystred⁶ to 3ow plentiuouslyche an entre in-to þe euer-
 lastynge kyngdom of oure Lord & oure Sauyour Iesu Crist.
 Wharfore ich wole by-gynne to warne 3ow of þese þinges, þat 12
 knoweþ & beþ y-confermed in þis present trewþe. For y 13
 deme þat it is ry3tful, as longe as ich am in þis tabernakel, to
 arere 3ow up in warnynge; For ich am certeyn þat þe doynge 14
 away of my tabernakel is ny3, as oure Lord Iesu Crist haþ
 y-sygnyfyed to me. And ich wole 3eue my dylygence to haue 15
 3ow fele syþes after my deþ þat 3e maken mynde of þese
 þinges. For we ne haueþ no3t y-folewed vnwyse fables & 16
 y-mad 3ow knowen þe vertue of oure Lord, bote we weren
 y-mad by-holderes of his gretnesse. For he vnderfong of 17
 God þe Fader worschyp & blisse, of a voys þat slod a-doun to
 hym from þe grete blisse⁷ of þe Fadur & seyde, þis is my
 leue sone, in whom ich am y-pled⁸; y-here⁹ 3e hym. And 18
 þis voys we herden come from heuene, when we weren wiþ
 hym in þe holy hul¹⁰. & we han a more syker word of 19

¹ *comynge* P. nota in the margin, S.² *broþerhede* P.³ & P.⁴ fol. 20 P.⁵ fol. 17^b S.⁶ the *i* inserted later above the line, S.⁷ *e* in the margin, S.⁸ *wel y plesed* P.⁹ *y om.* P.¹⁰ fol. 20^b P.

prophecye, to whom 3ef 3e takeþ kepe to, 3e doþ wel, as to a lyzt þat brenneþ in a dark place, forte¹ þe² day bygynne to
 20 schyne, & þe day-sterre aryse up in 3oure hertes. And furst vnderstonde 3e, þat eueriche prophecye of scripture ne is
 21 nozt y-mad in his owene interpretacyoun: For prophecye ne is nozt y-brouzt of a mannes³ owene wylle: bote holy men han y-spoke as þe Holy Spiryte of God hath enspyred hem.

2 1 And⁴ þer han ben her byfore false prophetys in þe pepel, as þer schulen ben her-after a-mong 3ow maystres of lesynges, þat schuleþ bryngen in sectes⁵ of perdycyoun, & forsakyng⁶ hure Lord þat haþ y-bouzt hem, & bryngynge an hasty per-
 2 dicyoun to hem-selfen. & many schul swe her leccheryes, by
 3 whom þe weye of trewþe schal ben blasphemed. And þei schuleþ chaffaren of 3ow wiþ feyned⁷ wordis in here couetyse: bote hure dom ne cesseþ nozt, ne hure perdicyoun ne slepeþ
 4 nozt. For 3ef God ne sparyd not aungelis þat synned, bote þrew hem doun in-to helle, & toke hem to ben y-turmentyd
 5 & y-kept to þe dom; And 3ef he ne spared not þe orygynal worlde⁸ & kept Noe þe eyzteþe man, þat was a bedel & a fore-goere of ryztfulnesse, & brozte a gret flod in-to þe
 6 worlde of wycked men; & 3ef he ouer-turned þe cytees of Sodom & Gomor⁹, & turned hem in-to axen¹⁰, & dampned, & putte hem þe ensampel of hem þat schulden don wyck-
 7 edlyche; & delyuered Loth þat was a ryztful man and oppressed of þe iniurye of wycked men & of hure leccherous
 8 conuersacioun: for boþe in byholdynge and in herynge he was ryztful, wonynge among hem þat from day to day þoro3
 9 hure wycked werkes turmenteden a ryztful soule. & God can delyueren goode men out of temptacioun, & kepen wycked men in-to þe day of dom, to ben y-turmented in
 10 peynes; & rapere hem þat walkeþ aftur þe flesch in couetyse of vnclannesse¹¹, & despyseþ þe lordschupe; bodylyche ple-
 11 blasphemynge God, wher þat aungeles, þat beþ grettere in

¹ *til* P.² *om.* P.³ fol. 18 S.⁴ *C^m 2^m* precedes in an

early hand, S.

⁵ *sectes* repeated in margin, 1st corrector's hand, S.⁶ *forsaken* P.⁷ *fined* P.⁸ *word* P.⁹ fol. 21 P.¹⁰ *aschen* P.¹¹ fol. 18^b S.

strengþe & in vertue, ne bereþ noȝt þe bittur dom þat is
 aȝeyn hem. And þese beþ as vnresonabel bestes, kyndelyche ¹²
 in-to takynge & in-to deþ, blasphemynge in þinges þat þei
 knoweþ noȝt, in hure corrupcyoun þei schulen peryschen,
 vnderfongynge þe mede of vnryȝtfulnesse. Þese weneþ þat ¹³
 lustes ben delyces¹ of day², & beþ fulfylled wiþ þe delyces
 of wem of defoulynge, & doþ leccherye wiþ ȝow in hure
 leccheryes; and haueþ yen³ ful of avoutrye, & of gult þat ¹⁴
 may noȝt cessen; deceyfynge soules vnstabel⁴; habbeþ hure
 herte y-stered to coueytise; children of cursynge; & leuynge ¹⁵
 þe⁵ ryȝte weye han y-erred & han⁶ y-swed⁷ þe weye of Baalam
 & Boozor, þat loued þe mede of wyckednesse; bote he had ¹⁶
 a doumbe beste þat was vnder ȝok a mendement of his
 wodnesse, spekyng in mannys voys, þat forbed þe vnkun-
 nyngnesse of þe prophete. Þese beþ welles wiþouten water, ¹⁷
 & cloudes y-dryfen a-boute wiþ whirlyng wyndes, to whom
 þe dymshyp of derknesse is y-kept to. & spekyng in ¹⁸
 pruyde of vanyte bygyleþ in þe desyres of þe leccherye
 of hure flesch þilke þat fleþ a luytel weye from hem; & þei
 haueþ hure conuersacyoun in errour, byhotynge to hem ¹⁹
 fredom & beþ hem-selven seruauntis of corrupcyoun. For of
 whom a man is ofercome, his serfaunt he is. For ȝef men ²⁰
 fleen þe defoulynge of þe world in þe knowynge of oure Lord
 Iesu Crist, & afterward medlen wiþ þe same þinges, & ben
 ofercomen of hem, hure⁸ later doynge beþ worse þan þe
 rapier. For it were beter to hem noȝt for-to knowe þe weye ²¹
 of ryȝtfulnes, þan, after þe knowynge, turnen hem aȝeynward
 from þe holy commaundement þat is y-take to hem. And to ²²
 hem falleþ þe seyenge of þe trewe⁹ prouerbe, þe hound¹⁰ haþ
 y-turned hym aȝeyn forto caste, & þe sowe is y-wasche in þe
 gaseyn of fen.

And¹¹ lo, my leueste frendes, y write to ȝow þis¹² seconde **1 3**
 epystel¹³ to sterve ȝow in-to warnynge to a cler þouȝt¹⁴, þat ȝe **2**

¹ *delytes* P.² in later hand on erasure, S.³ *þan* P.⁴ *& vnstabel* S, P.⁵ fol. 21^b P.⁶ om. P.⁷ *y*, om. P.⁸ fol. 19 S.⁹ *trewþe* P.¹⁰ *u* inserted above the line, S.¹¹ *C^m 3^m* in the margin

in an early hand, S.

¹² *þe* P.¹³ fol. 22 P.¹⁴ *u* added above

line in darker ink, S.

han mynde of þilke wordes þat ich haue y-sayd 3ow of holy
 prophetes & aposteles, of þe holy comaundementis of oure
 3 Lord & oure Safyours. And knowe 3e¹ furst, þat þer schuleþ
 comen men in þe laste dayes in deceyt gylours, walkynge
 4 after hure owene couey[ti]se², & seyenge, Where is þe by-
 heste oþer þe³ comynge of hym? For, seþþe þat oure fadres
 habbeþ y-slept, alle þinges abydeþ styлле from þe bygynnyng
 5 of creatures. Bote to þilke þat han þis wyl it is y-hud from
 hem, For hefne was sumtyme, and erþe, of watyr & abydyng
 6 þoro3 watyr by þe word of God. By whom þe world was þo
 7 y-clensed & perysched by watyr. Bote hefnes þat beþ now⁴,
 & þe erþe, þoro3 þe same word beþ y-kept to fuyr in-to þe day
 8 of dome, & of perdycyoun of wycked men. Bote napeles, my
 dere frendes⁵, þis on þing ne be no3t y-hud from 3ow, þat on
 day is to-fore God as a þousande 3eres⁶, & a þousande 3eer⁷
 9 as on day. And God ne targeþ no3t his byheste as summe
 men wenep; bote doþ pacyentlyche for 3ow, & nul none men⁸
 perysche, Bote þat alle men ben y-turnyd a3eyn to penaunce.
 10 And þe day of oure Lord schal comen as a þef; in þe whuche
 day hefne schal passen in a gret hastynesse, & þe elementes
 schuleþ ben vnbounde þoro3 hete⁹, &¹⁰ þe erþe & al þe werkes
 11 þat beþ þer-ynne¹¹ schuleþ ben y-brand. And seþþe alle þese
 þinges schuleþ ben vndon, Whyche byhoueþ it þat we ben in
 12 holy conuersacyones & pytees, abydyng & hy3enge in þe
 comynge of oure Lord, þorou3 whom brennyng hefnes schuleþ
 ben vndon, & þe elementys schuleþ roten þoro3 þe hete of þe¹²
 13 fuyr? & we abydeþ newe hefnes & a newe erþe & his
 14 byhestes, in þe whuche ri3tfulnesse woneþ ynne. And þerfore,
 my dereste breþeren, be 3e abydyng wip-outen wem and
 15 vndefouled, & schape 3e 3ow to ben y-founden in pes. &
 deme þat þe longe a-bydyng of oure Lord Iesu Crist is¹³ hele,
 as oure dereste broþer Poule, aftyr þe wysdom þat was
 16 y-grauntyd hym, wrot to 3ou; as he haþ y-don in his oþer

¹ *we* P. ² *coueyse* S. *coueytise* P. ³ *þo* P. ⁴ erasure of two letters after the *w*, S. ⁵ Opposite verse 8 an *e* and *nota* in the margin, S.
⁶ *3er* P. ⁷ *& a þousande 3eer* om. P. ⁸ fol. 19^b S. ⁹ inserted in a later hand, P. ¹⁰ fol. 22^b P. ¹¹ *þer* in margin, 1st corrector's hand, S. ¹² *þat* P. ¹³ *deprafep* is written in the margin in the 1st corrector's hand, S.

pysteles; *in* whom he spekeþ many harde þinges to vnder-
 stonden, þe whuche vnstabel men & vntauzt deprafeþ, as þei
 doþ oþer scriptures, to hure owne dampnacyoun. And þer- 17
 fore, my breþeren, seþþe 3e knowe þese þinges byfore, kepeþ
 3ow-selfe, þat 3e ben nozt y-lad *in* þe errour of vn-wyse men,
 & fallen away þoro3 3oure owene infirmyte. Bote waxe 3e *in* 18
 þe knowynge & *in* þe grace of oure¹ Lord Iesu Crist oure
 Sauyour; to hym be blysse now & efermore her-aftur.
 De[o]² *gracias*?

JAMES³.

James⁴ þat is a seruaunt of oure Lord & oure God 1 1
 Iesu Crist, to þe twelue kynredes þat beþ *in* dyspersyon,
 hele and gretynge. Breþeren, trowe 3e þat it be eferych 2
 gladnesse whan 3e falleþ *in-to* dyuerse temptacyons,
 knowynge þat þe prefynge of 3oure feiþ worcheþ pacyence. 3
 And pacyence haþ a⁵ parfyt werk, þat 3e ben parfyt & hol, 4
 faylynge *in* no þing. And who-efere of 3ou nedeþ wysdom, 5
 axe he of God, þat graunteþ eferich man plentiuouslyche and
 obbraydeþ no man. & axe he *in* feiþ & trust, doutynge no 6
 þing: For he þat douteþ is lyche to þe flod of þe see⁶ þat is
 y-mefed & y-boren aboute of þe wynd. And þerfore þilke 7
 man ne trowe nozt þat he schal vnderfonge any þing of God;
 A man þat is doubel *in* soule, he is vnstabel *in* alle his weyes. 8
 And an humel broþer ioye he *in* hys hy3enesse, & a ryche 9, 10
 man⁷ *in* his lowenesse: For as þe flour of þe gras he schal
 passe forþ his weye. For þe sunne haþ y-rysen up wiþ hete, 11
 & haþ y-druyed⁸ þe heþ; & his flour is y-fallen a-down, & his
 fayrnesse is y-perysched: so a ryche man schal welewen *in*
 his iourneyes. þat man is y-blessed þat suffreþ temptacyoun: 12
 for whanne he is y-prefed, he schal vnderfonge⁹ a coroune of
 lyf, þat God haþ byhoten to þilke þat loueþ hym. & no man 13

¹ 3oure P. ² *deu* with *u* in darker ink on erasure, S. ³ Heading:
Jacobus in a later hand on fol. 20, subsequently *Ja-cobi* on facing pages,
 with the second stroke of *u* and the *s* erased. S ⁴ *C^m 1^m* in an early hand, S.
 fol. 23 P. ⁵ om. P. ⁶ an *e* in the margin, S. ⁷ *ryche man* repeated in
 margin, 1st corrector, S. ⁸ *uyed* on erasure, S. *ydreyed* P. ⁹ fol. 23^b P.

seye whan he is y-temptyd, þat he is y-tempted¹ of God : for
 God ne is no temptour of wyckednesse, For he ne tempteþ no
 14 man: bote eferiche man is i-tempted² þoroȝ sterynge &
 15 drawyng of his owne coueytise. & after whan þat mannes
 coueytise haþ y-conseyued, he bryngeþ forþ³ synne : & whan
 16 þe synne is y-don, it bygeteþ⁴ deþ. & þerfore, my leueste
 17 bryþeren, ne erre ȝe noȝt. Eferich ȝeft þat is best & parfyt
 is from abouen, comynge adoun from þe Fader of lyȝtes, at
 whom ne is non⁵ chaungynge, ne ouer-schadewynge of re-
 18 wardynge. For wylfullyche he haþ bygeten ous þoroȝ þe
 word of trewþe, þat we ben sum bygynnyng of his creature.
 19 & wyte ȝe⁶ wel, my dereste breþeren, eferich man be swyft
 20 forte heren & slow for-to speken & slow to wrappe : For
 a mannes wrappe ne worcheþ noȝt þe ryȝtfulnesse of God.
 21 & þerfore caste ȝe away from ȝow eferych vnclennesse &
 plente of wyckednesse, & in goodnesse vnderfonge ȝe þe word
 22 þat is y-sowe to ȝow, þat may saue ȝoure soules. Bote be ȝe
 doeres of þe word, and noȝt onlyche hereris, bygylynge ȝow-
 23 selfe. For who þat is an herer of þe word, & noȝt a⁷ doere,
 þerafter he schal be lyckned to a man þat byholdeþ hym-
 24 selfen in a myrour: for⁸ he haþ byholden hymself, & wente
 forþ his weye, and anon he haþ forȝeten whyche he was.
 25 Bote he þat byholdeþ in þe lawe of parfyt fredom, & duelleþ
 þerynne, & ne is noȝt y-mad a forȝetful herer, bote a doere of
 26 þe werk, he is y-blessyd in his doynge. & who þat troweþ
 hym-selfe a relygyous man, & refreyneth noȝt his tunge bote
 27 bygyleþ his owne herte, his relygyoun is veyn. A clene
 relygyoun & wiþ-uten wem to-fore God & þe Fader þis⁹
 is, to vysyten faderles chyldren and moderles, & wydewes
 in hure trybulacyoun, & to kepen¹⁰ hym-self wiþ-uten wem
 from þis worlde.

2 1 And¹¹ my dere breþeren, ne haue ȝe noȝt þe feiþ of þe
 blysse of oure Lord Iesu Crist in vnderfongynge of mennes

¹ *þat he is y-tempted* in margin in 1st corrector's hand, S. om. P.

² *i* added above line by a later hand, S. om. P.

³ fol. 20^b S.

⁴ *te* on erasure, S.

⁵ *no* P.

⁶ an *e* in the margin, S.

⁷ om. P.

⁸ fol. 24 P.

⁹ *þis* written above *þat* (crossed out), P.

¹⁰ fol. 21 S.

¹¹ C^m 2^m in the margin in an early hand, S.

persones. For 3ef þer come in-to 3oure cumpanye a man in 2
 fayr cloþynge, hauynge a gold ryng¹ on his hond, & a pore
 man also in a foul cloþinge; þanne 3ef 3e² byholdeþ in hym 3
 þat is³ wel cloþed⁴, & seye, Sytte þou here wel; & seyn to þe
 pore man, Stonde þou þere, oþer sytte vnder þe stol of my
 fet; ne deme 3e noȝt þanne among 3ow-selfe, & be 3e noȝt 4
 y-mad domes-men of wykkede þoȝtes? Y-hereþ, my dereste 5
 frendes; ne ches noȝt God pore men in þis worlde, & ryche
 men in feiþ, & heyres of þe kyngdom, þat God haþ⁵ by-hoten
 to þilke þat loueþ hym? & 3e haueþ vnworschuped þe pore 6
 man. & ne doþ noȝt þese ryche⁶ men þoroȝ hure myȝt þruste
 3ou adoun? & þei draweþ 3ou to domes. & ne doþ noȝt þei 7
 blaspheme þe goode name þat is y-cleped⁷ on 3ow? And so 8
 3ef 3e parformeþ þe kynglyche lawe, after scripturis, þou
 schalt loue [þy nexte neiȝeboure]⁸, þann do 3e wel; & 3ef 3e 9
 vnderfongeþ mennes persones, 3e doþ synne, & beþ vndernome
 of þe lawe as trespassoures. & who þat kepeþ al þe lawe, & 10
 offendeþ in on þing, he is y-mad gulty of al þe lawe. For he 11
 þat seyde, þow schal do no leccherye, seyde also, þow schalt
 not sleen. & 3ef þow dost no leccherye, bote sleest, þow art
 y-mad a trespasour of þe lawe. So speke 3e, & so do 3e, as⁹ 12
 þouȝ 3e bygonne to ben y-demed by þe lawe of fredom. For 13
 to hym þat doþ no mercy þer is a dom wiþ-uten mercy: for
 mercy heueþ vp an hyȝ dom. And my¹⁰ breþeren, what pro- 14
 phyteþ it, 3ef a man sayþ þat he haþ feiþ, & ne haþ noȝt
 werkes¹¹? wheþer his feiþ mowe sauē hym? And 3ef a 15
 broþer oþer a³ suster be naked, oþer haue nede to hure
 eferyche dayes lyflode, & on of 3ow seye, Be 3e y-warmed⁷, 16
 oþer, Be 3e fulfillyd; & ne 3efe hem noȝt þat is nedeful to þe
 body, what profyteþ it? Ryȝt so feiþ, 3ef he ne haue none 17
 werkes, he is deed in hym-selfen. Bote sum man seȝþ¹², þow¹³ 18
 hast feiþ, & ich haue werkes: schewe me þi feiþ wiþouten
 werkes, & ich wole of my werkes schewe þe my feiþ. þow 19

¹ gold ryng repeated in margin, 1st corrector, S. ² he P. ³ om. P.

⁴ ycloþed P. ⁵ fol. 24^b P. ⁶ an e in the margin, S. ⁷ y om. P.

⁸ þy nexte neiȝeboure P. In S þⁱ neȝbour as thy self on erasure in a later hand.

⁹ fol. 21^b S. ¹⁰ my leue, P. ¹¹ an e and nota in the margin, S.

¹² syþ P. ¹³ fol. 25 P.

20 byleuest þat þer ne is bote on God, & þow dost wel: & fendes
 byleueþ & quakeþ for drede. Bote wolt þou y-wyte, þow
 21 veyn man, þat feiþ is ded wiþ-uten werkus? Abraham
 oure fader ne was noȝt he y-iustifyed¹ of his werkes, offrynge
 22 Ysaac his sone up-on þe auter? Ne seest þou þanne, þat
 feiþ helped² his werkes, & of werkes feiþ was y-broȝt to an
 23 ende; & þe scripture was fulfilled þat seyde, Abraham
 byleued to his God, & it was y-holde to hym for ryȝtfulnesse;
 24 & he was y-cleped Godes frend. Ne seo ȝe not þanne þat a
 25 man is y-iustifyed of his werkes, & noȝt of feiþ alone? Also
 Raab þe hore ne was noȝt heo y-iustifyed of hure werkes,
 vnderfongynge Goddes messyngeres, & letynge hem gon out
 26 an oper weye? & ryȝt as þe body is deed wiþ-uten spiryt, so
 feiþ is ded *with-uten* werkes.

3 1 And³ my breþerēn, ne wylne ȝe noȝt to ben y-mad many
 2 maystres, wytynge þat ȝe takeþ þe grettere dom. For we
 offendeþ *in* many þinges euerychone. & who þat offendip *in*
 non word, he is a parfyȝt man, & he may wiþ a brydul leden
 3 al þe body aboute. For we putte brydeles⁴ *in-to*⁵ horses
 mouþes⁶ to maken hem assente to ous, and we bereþ aboute
 4 al hure body. And grete schyppes þat beþ y-meued wiþ
 grete wyndes, þei beþ y-turned aboute wiþ a lytul gouernynge,
 5 whydur þat he wole þat is gouernour of þe schypp. And so
 þe tonge is a lytul membre, bote he arereþ up grete þinges.
 6 And lo, how lytul a fuyr wole brennen up a gret wode! &
 þe tonge is fuyr & uniuersyte of wikkednesse; & þe tonge is
 y-set *in* oure membres, þat defouleþ al þe body; & heo is
 y-tend of þe fuyr of helle, & tendeþ þe wheol of⁷ oure
 7 natyuyte. For eferich kynde of bestes, of bryddes, of eddres,
 8 & of alle oper, beþ y-temed of mankynde, bote þe tonge no
 man may temen; for it is a wicked þing, & wiþ-uten reste,
 9 & ful of dedlyche venym. In þe tonge we blesseþ⁸ God þe
 Fader; & *in* hure we curseþ men, þat beþ y-mad after þe
 10 ymage of God: of þe same mouþ passeþ forþ blessynge &

¹ *y* om. P.² *helpeþ* P.³ fol. 22. *C^m 3^m* in the margin, S.⁴ *brydeles* repeated in margin, 1st corrector's hand, S.⁵ fol. 25^b P.⁶ the two first strokes of *m* on erasure, S.⁷ *of* added above line ina later hand. An *e* in the margin, S.⁸ *blessed* P.

cursynge. My breþeren, it byhoueþ noȝt þat it be y-don þus. Wheþer þer sprynge out of hol a¹ welle þat welleþ boþe 11 suete watyr & bytter watyr? & my breþeren, wheþer a 12 fyge-tre mowe brynge forþ grapes, oþer a vyne fyges? so salt water may maken no fresch watyr². Who is a wys man & a 13 wel y-tauȝt³ man a-mong ȝow? schewe he of his good conuer-sacyoun his worchyng in goodnesse of wysdom. & ȝef ȝe⁴ 14 haueþ⁵ bytter hate & stryuynges⁶ in⁷ ȝoure hertes, ne ioie ȝe noȝt to ben lyerys aȝeyn trewþe. For þis wysdom ne 15 comeþ not doun from a-boue, bote it is an erþelyche wysdom, & a⁸ bestysch wysdom, & þe⁸ defeles wysdom. For þer is 16 hate & stryuyng⁹, þer is vnstabelnesse & eferych schrewyd¹⁰ werk. Bote þe wysdom þat is of a-bouen heo is furst chaste, 17 & seþþe discret, & temperat, pesybel, and bleþelyche wole be conseyled, & assentyng to goode þinges, ful of mercy & of goode fruytys, demynge wiþoute simulacyoun. & þe fruyt of 18 ryȝtfulnesse is y-sowen in pees to þilke þat doþ pees.

And¹¹ of whennes beþ þe batayles & þe stryuynges þat beþ 4 a-mong ȝow? ne beþ þei noȝt of ȝoure coueytyses þat beþ in ȝoure membres? ȝe coueyteþ, & ȝe ne haueþ noȝt: ȝe sleþ¹², & 2 ȝe hateþ, & ȝe mowe noȝt geten: ȝe stryueþ¹³ & ȝe werreþ; ȝe ne haueþ noȝt, for ȝe ne axeþ noȝt. ȝe axeþ, & ȝe ne vnder- 3 fongeþ noȝt, for ȝe axeþ in yuel manere, as ȝe scheweþ openlyche in ȝoure coueytynges. ȝe spousbrekeres, ne knowe 4 ȝe noȝt þat þe frendschype of þis world¹⁴ is enemy to God? & þerfore, who euere þat wol ben frend of þis world, he schal ben y-mad Goddes enemy. What wene ȝe? þat scripture 5 seye in veyn, þat þe spiryȝt þat is in ȝow coueyteþ¹⁵ to enuye. Bote he ȝeueþ þe more grace. & þerfore he say¹⁶, God aȝeyn- 6 stondeþ proude men, & ȝeueþ grace to humel men. & þerfore 7 be ȝe suȝet to God; & aȝeynstonde ȝe þe deuel, & he schal fleen a-wey from ȝow. Come ȝe nyȝ to God, & he wole 8 neyȝleche to ȝow: ȝe synful men, make ȝe clene ȝoure honden;

¹ of a P, of in margin, 1st corr. S. ² fol. 22^b S. ³ a crossed through, S. ⁴ on erasure, S. he P. ⁵ fol. 26 P. ⁶ streynynges P.
⁷ of P. ⁸ om. P. ⁹ streyneynge P. ¹⁰ schrede P. ¹¹ C^m 4^m in the margin, early hand, S. ¹² ȝe sleþ repeated in margin, 1st corr. S.
¹³ streyneþ P. ¹⁴ word P. ¹⁵ fol. 26^b P. ¹⁶ fol. 23 S.

9 & 3e þat beþ of doubel soule, make 3e clene 3oure hertes. Be
 3e sory, & make 3e waymentacion: & be 3oure law3wyng
 y-turnyd in-to sorewyng, & 3oure ioie in-to drerynesse¹.
 10 & be 3e y-humeled in þe syzt of oure Lord, & he wole arere 3ou
 11 vp yn tyme of trybulacion². And my breþeren, ne bakbyte
 3e nozt eferychone to oþer: for who þat bakbyteþ his broþer,
 oþer demeth his broþer³, he bakbyteþ þe lawe, & demeth þe
 lawe: & 3ef þou demest þe lawe, þou ne art not a doer of þe
 12 lawe, bote a domes-man. And þer is on þat is makere of þe
 lawe & domes-man, þat may boþe sauene & distroye: & what
 13 art þou þat demest þi nexte neyzebore? And lo, now 3e
 seye⁴, We schuleþ gon to day oþer to morewe in-to þat cyte,
 & þere we woleþ abyden a 3er, & chaffaren, & wyne muche:
 14 & 3e ne wyteþ nozt what schal fallen a-morewe. For what is
 3oure lyf? A breþ þat scheweþ hym-seluen a lytel whyles, &
 15 soone þer-aftur it is ydon. & þer-fore seye 3e, 3ef God wole,
 16 & 3ef we lyfeþ⁵, we woleþ don þis oþer þat. Bote now 3e
 17 ioieþ in 3oure pruydes, & eferich such ioie is wikked. And
 þerfore who þat can do wel, & doþ nozt wel, it is synne to
 hym.

5 And⁶ 3e riche men⁷, wepe 3e & make 3e sorewe in þe
 2 wrecchydnys þat schuleþ come to 3ow her-after. 3oure
 rycchesse beþ y-roted, & 3oure cloþes beþ⁸ y-eten of mowtþes⁹.
 3 3oure gold and 3oure seluer is y-rousted; & þe roust of hem
 schal ben in wytnesse to 3ow & ete 3oure flesch as fuyr. 3e
 4 tresoureþ to 3ow-self wrappe in þe laste dayes. & þe mede of
 3oure werk-men þat han y-repe 3oure kyndomes, þat 3e haueþ
 bygyled hem of, cryeþ an hi3: & hure cryngge haþ y-entred¹⁰
 5 in-to þe eres of oure Lord of Sabaoth. 3e habbeþ y-mad
 festes up-on þe erþe, & 3e habbeþ y-noresched 3oure hertes in
 6 leccheryes in þe day of slauzt. 3e han y-brozt forþ &
 7 y-slawn þe ryztful man, & he ne azeynstondeþ 3ow nozt. &¹¹
 þerfore, briþeren, be 3e pacyent to þe comynge of God. For

¹ *dreynesse* P. ² *yn tyme of trybulacion* in margin, 1st corr. S. om. P.

³ *his broþer* om. P. ⁴ *3e seye* on erasure. *Nota* in the margin S.

⁵ fol. 27 P. ⁶ *C^m 5^m* in the margin, early hand, S. ⁷ *ryche men*

repeated in the margin, 1st corrector, S. ⁸ fol. 23^b S. ⁹ *moppes* P.

¹⁰ *y* om. P. ¹¹ *fferia 4^a* in pale ink in margin, S.

lo, an erþe-tylyere abydeþ þe precyous fruyt of þe erþe, & suffreþ pacyentlyche, forte he vnderfonge schoures þat perteneþ to þe tyme, & efetydes schoures. & be 3e pacyent, & 8 confermeþ 3oure hertes, for þe comynge of God wol neyȝlachen. And¹ breþeren, ne make 3e noȝt waymentacyoun to-gedere, 9 þat 3e ben noȝt y-demed: for lo, þe domes-man abydeþ tofore þe ȝate. & briþeren, take 3e ensampel of an efel yssew, 10 & of longe² abydyngge, & of pacyence, & of trafayl, of prophetes þat han y-spoken in þe name of oure Lord. & þei han 11 y-seyd, þat þei beþ y-blessed þat habep y-suffred & abyde. And 3e habbeþ y-herd þe suffryngge & þe abydyngge of Iob, & 3e han y-seye þe ende of oure Lord: for he is mercyful & doþ mercy³. And tofore alle þinges, my dereste briþeren, ne 12 swere 3e noȝt by hefne, ne by erþe, ne be non oþer op: bote be⁴ 3oure word 3e, 3e, & nay, nay; þat 3e ne falle noȝt vnder dom. Ȝef any of 3ow is sory, preye he⁵, & synge he⁵ wiþ an 13 efene soule. And Ȝef eny man is seek a-mong 3ow, bryngge 3e 14 in prestes of þe churche, & preyen þei up-on hym, & anoynteþ hym wiþ oyle in þe name of oure Lord: & þe 15 preyere of byleue schal saue þe sek man, and oure Lord wole maken hym lyȝtere of his sekenesse; & Ȝef he is in synnes, þei schuleþ ben forȝeuen⁶ hym. And þerfore knowleche 3e 16 3oure synnes eferychone to oþer, & preye 3e for oþer, þat 3e ben y-saued. For mucche worþ is a bysy preyere of a⁷ riȝtful man. Helye was a man lyche to 3ow, & he preyed þat it 17 schulde noȝt reyne upon þe erþe; & it reyned⁸ noȝt þre ȝer & sixe moneþes. Eftsones he preyed; & hefne Ȝef his reyn, & 18 þe erþe his fruyt. My briþeren, ȝif eny of 3ow erre from 19 trewþe, & eny man turne hym aȝeyn; he schal vnderstonde, 20 þat who þat makeþ a synful man turnen hym from þe errour of his weye, he schal sauen his soule from deþ, & keuereþ þe multytude of synnes. Deo gracias.

¹ fol. 27^b P.² *a longe* P.³ *nota* in the margin, S.⁴ fol. 24, Heading *Johannis*, S.⁵ *3e* P.⁶ *forȝen* P. *nota* in the

margin, S.

⁷ *om.* P.⁸ fol. 28 P.

I. JOHN.

- 1** þat¹ þing þat was from þe bygynnyng, þat we habbeþ
 y-herd, & y-seyen wiþ oure yzen, & byholden, [and]² oure
 2 honden habbeþ y-touched of þe word of lyf, & þe lyf was
 openlyche y-schewed, & we han y-seyen it, & we bereþ
 wytnesse þer-of, & we scheweþ to 3ow an eferlastynge lyf þat
 3 was at þe Fader, & haþ appered to ous; & þat þing þat we
 habbeþ y-seye and y-herd we scheweþ to 3ow, þat 3e han
 feloschype wiþ us³: & þat þe felauschype be wiþ þe Fader &
 4 Iesu Crist his sone. And we wryteþ þese þinges to 3ow, þat
 5 3e ioyen, & þat 3oure ioye be ful. & þis is oure tellynge þat
 we han yherd of hym & þat we scheweþ to 3ow: for God is
 6 lyzt, & in hym ne beþ no derknesse. And 3ef we seye þat we
 han feloschype wiþ hym, & walkeþ in derknesse, we lyeþ, &
 7 doþ no trewþe: & 3ef we walkeþ in lyzt, as he is in lizt, we
 han felowschupe⁴ to-gydere, & þe blood of Iesu Crist his sone
 8 clansyþ ous of eferich synne. & 3ef we seye þat we ne haueþ
 no synne, we bygyleþ ous-selfe, & trewþe ne is nozt in⁵ ous.
 9 3ef we knowlecheþ oure synnes, he is trewe⁶ and ryztful to
 for3euen ous oure synnes, & to clensen ous of euerich wikked-
 10 nesse⁷. & 3ef we seye þat we ne haueþ nozt y-synned, we
 makeþ hym a gabbere, & his word ne is nozt dwellynge in
2 1 ous. My⁸ smale chyldren, þese þynges y wryte to 3ou, þat 3e⁹
 synne nozt. And 3ef þat eny man synneþ, we haueþ an
 2 aduoket to-fore þe Fadur, Iesu Crist þat is riztful: & he is
 þe for3euenesse of oure synnes; nozt onlyche for ouden, bote
 3 for al þe worldes. And in þis we¹⁰ wyteþ wel þat we¹⁰ haueþ
 4 y-knowen hym, 3ef we kepeþ his hestes. Who þat seiþ þat
 he knoweþ God, and¹¹ kepeþ nozt his hestes, he is a lyer, &
 5 trewþe ne is nozt in hym. Bote who þat kepeþ his word,
 soplyche, in hym is þe charyte of God parfyt. & in þis we
 6 knoweþ þat we beþ in hym: & who þat seiþ þat he dwelleþ

¹ *pistola* 1^a in the margin, P. *ion*, C^m 1^m in an early hand in the margin, S. ² *in* S.P. ³ fol. 24^b; the facing pages are headed

Jo-hannis throughout, S. ⁴ fol. 28^b P. ⁵ *wiþ* P. ⁶ *trewþe* P.

⁷ First *k* on erasure, S. ⁸ No division in the mss. ⁹ *om.* P. ¹⁰ *3e* P.

¹¹ *e* in the margin, S.

in hym, he mote walken as he walked. My dereste breþeren, 7
 y ne wryte noȝt to ȝou a newe comaundement, bote an old
 comaundement þat¹ ȝe hadden from þe bygynnyng: þe olde
 comaundement is² þe word þat ȝe haueþ y-herd. & y write 8
 to ȝow a newe comaundement, þat is trewe boþe in hym & in
 ȝow; for derknesse beþ now y-passed, & verrey lyȝt schyneþ
 nowþe. Who þat seiþ þat he is in lyȝt, & hateþ his broþer, 9
 he is ȝet in darknesse. & who þat loueþ his broþer dwelleþ 10
 in lyȝt, & in hym is no slaundre. Bote who þat hateþ his 11
 broþur he is in darknesse, & walkeþ in darknesse, & he ne
 wot noȝt whyderward he goþ, for derknesse haþ y-blend his
 yȝen.

My³ smale chyldren, y wryte to ȝow, for ȝoure synnes 12
 beþ forȝeuen to ȝou in þe name of Crist. Y wryte⁴ to ȝow, 13
 fadres, for ȝe habbeþ y-knowen hym þat is from þe
 bygynnyng. Y wryte to ȝow, ȝonglynges, for ȝe habbeþ
 ouercome hym þat is wykked. Y wryte to ȝou, ȝonge
 chyldren, for ȝe habbeþ y-knowe þe Fader. Y wryte to ȝou, 14
 fadres, for ȝe habbeþ y-knowen hym þat is from þe bygyn-
 nyng. Y wryte to ȝou, ȝonge men, for ȝe beþ stronge, & þe
 word of God dwelleþ in ȝow, & ȝe habbeþ ouercome hym þat
 is wykked. And ne⁵ loue ȝe noȝt þe world, ne þynges þat beþ 15
 in þe world. For who þat loueþ þe world, þe charyte of þe
 Fader ne⁶ is noȝt in hym. For al þinge þat is in þe worlde, 16
 oþer it is coueytyse of yȝen, oþer coueytyse of þe flesch, oþer
 pryde of lyuyng, þat ne⁷ beþ noȝt of þe Fader, bote of þe
 world. & þe⁸ world schal passe, & his coueytyse: bote who 17
 þat doþ þe wylle of God he dwelleþ efere-more. My smale 18
 chyldren, now is þe laste hour; &⁹ ȝe habbeþ y-herd þat
 Antecrist is y-come, & now þer beþ y-mad¹⁰ many Antecristes;
 & þerfore we wyteþ þat þis is þe laste houre. From ous þei 19
 passeden, bote þei ne were noȝt of ous; for ȝef þei hadden
 y-ben of ous, þei wolden haue dwelled styлле wiþ ous: bote in
 þis it is openlyche y-schewed þat þei beþ noȝt of ous. Bote 20

¹ fol. 25 S.² fol. 29 P.³ C^m 2^m in the margin, S.⁴ ry on

erasure, S.

⁵ ne expunged, S.⁶ ne expunged, S. fol. 29^b P.⁷ ne expunged, S.⁸ om. P.⁹ as in the margin, marked to be inserted before ȝe, 1st corrector's hand, S.

om. P.

¹⁰ fol. 25^b S.

3e habbeþ an-oyntyng of þe Holy Spiryte, & knoweþ alle
 21 þinges. Y ne haue noȝt y-wryte to ȝou as to hem þat knoweþ
 noȝt þe trewþe, bote as to hem þat knoweþ þe trewþe, & for
 22 þat eueryche lesyng ne is noȝt of trewþe. Who is a lyer, bote
 he þat seiþ þat Iesu ne is noȝt Crist? He is Antecrist, þat
 23 denyeþ boþe þe Fader & þe Sone. For who þat denyeþ þe
 Sone, he ne¹ haþ noȝt þe Fader; & who þat knowlecheþ þe
 24 Sone, he haþ þe Fader. & leteþ þat dwelle stille in ȝow þat
 3e habbeþ y-herd from þe bygynnyng, ȝe schulen dwelle boþe
 25 in þe² Sone & in þe Fader. & þis is þe byheste þat he haþ
 byhoten ȝow, þat³ he wol ȝeuen ȝow an eferlastyng lyf.
 26 Þese þinges ich haue⁴ y-wryte to ȝow, of þilke þat bygyleþ⁵
 27 ȝow. & þilke anoyntyng þat ȝe han vnderfongen of hym
 dwelle styлле in ȝow, & ȝe ne haueþ no nede þat any man
 teche ȝow; bote riȝt as þe anoyntyng of hym techeþ ȝou in
 alle þinges, & it is trewe, & no lesyng, & riȝt so as ich haue
 28 y-tauȝt ȝow, dwelle ȝe in hym. And now, my smale children,
 dwelle ȝe in hym; þat, whan he appereþ, we han a trust, &
 29 þat we ne⁶ ben noȝt y-schend of hym in⁷ his comyng. & as
 ȝe wyteþ þat he is ryȝtful, so wyte ȝe wel þat he þat doþ
 riȝtfulnesse is y-boren of hym.

3 And⁸ y-se ȝe, what charyte þe Fader haþ yȝeuen ous, þat
 we ben y-cleped Goddes sones, & ben Goddes sones. & þer-
 fore þe world ne knoweþ noȝt ous⁹, for he ne knewe noȝt hym.
 2 My dereste breþeren, now we beþ Goddes children, bote it is
 noȝt ȝet y-sene what we schuleþ ben. For we wyteþ wel,
 whan þat he appereþ we schuleþ be lyche to hym; for we
 3 schuleþ y-sen hym riȝt as he is. & euerych man þat haþ þis
 4 hope haleweþ hym-selfe, riȝt as he is holy. And eueriche⁹
 man þat doþ synne & wikkednesse: he is boþe synne &
 5 wykkednesse. & ȝe wyteþ þat he appered to don a-wey
 6 synne; & in hym ne is no synne. & who þat dwelleþ in hym
 ne synneþ noȝt: & who þat synneþ¹⁰ ne knoweþ noȝt God,
 7 ne sey noȝt God. My smale chyldren, no man bygyle ȝow:
 8 who þat doþ riȝtfulnesse is riȝtful, as he is riȝtful⁹: & who þat

¹ ne expunged, S. ² om. P. ³ & þat P. ⁴ fol. 30 P. ⁵ byleueþ P.
 nota in the margin, S. ⁶ ne dotted out in black ink, S. ⁷ fol. 26 S.
⁸ C^m 3^m in the margin, S. ⁹ an e in the margin, S. ¹⁰ fol. 30^b P.

doþ synne he is of þe deuel; for from þe bygynnynges þe
 deuel synneþ. And in þis appered Godes Sone, to vndon þe
 werkes of þe deuel. And euerich man þat is y-boren of God 9
 ne¹ doþ no synne, for þe seed of God dwelleþ in hym: & he ne
 may noȝt synne, for he is y-boren of God¹. And in þis beþ 10
 openlyche y-schewed boþe Goddes chyldren & þe deueles
 children: euerich man þat is noȝt riȝtful ne is noȝt of God, ne
 he þat loueþ noȝt his² broþer. For þis is þe tellynge þat 3e 11
 habbeþ y-herd³ from þe bygynnynges, þat 3e⁴ louen to-gydere:
 noȝt as Caym þat was wykked & slouȝ his broþer. And 12
 herfore he slouȝ hym, for his werkes weren wykked, & his
 broþeres werkes weren goode. And⁵ ne wondre 3e noȝt þouȝ þe 13
 world hate ȝou. For we wyteþ þat we beþ y-translated from 14
 deþ to lyf, for þat we loueþ oure breþeren. Who þat loueþ
 noȝt he duelleþ in deþ. Euerich man þat hateþ his broþer he 15
 is a mansleer: & 3e wyteþ þat euerich mansleer ne haþ noȝt
 an euerlastynges lyf dwellynges in hym. & in þis we habbeþ 16
 y-knowe þe charite of God, for he putte his soule for ous: &
 we oweþ to putten oure soules for oure breþeren. Who⁵ þat 17
 haþ þe substaunce of þis world, & seþ his broþer haue nede:
 ȝef he closeþ⁶ his in-wardnesse from his broþer, how dwelleþ
 þe charite of God in hym? My lytul chyldren, ne loue we 18
 noȝt in word, ne in tonge; bote in werk & in trewþe. In þis 19
 we⁷ knoweþ þat we beþ of⁸ trewþe, & in his syȝt we scheweþ
 oure hertes; for ȝef oure herte⁹ vndernemeþ ous, God, þat is 20
 more þan oure herte, he knoweþ alle þinges. My dereste 21
 breþeren, ȝef oure¹⁰ herte vndernymeþ ous not¹¹, we han a
 truste in God; and what-euere we axeþ of hym, we schuleþ 22
 vnderfongen of hym, for þat we kepeþ his hestes, & doþ þilke
 þinges þat beþ plesynges to-foren hym. & þis is þe comaunde- 23
 ment of God, þat we byleuen in þe name of his sone Iesu
 Crist, & þat we louen togydere, as he haþ y-ȝefen¹² ous a
 comaundement. & who þat kepeþ his comaundementys 24

¹ *ne doþ no synne...y boren of God* om. P.² *is* P.³ fol. 26^b S.⁴ *we* P.⁵ *an e* in the margin, S.⁶ fol. 31 P.⁷ *3e* P.⁸ *of of* P.⁹ *herte* repeated in the margin, 1st corrector, S.¹⁰ *ȝoure* P.¹¹ *not* in

the margin, 1st corrector's hand, S.

¹² fol. 27 S.

dwelleþ *in hym*, & he *in hym*. & *in þis* we knoweþ þat he dwelleþ *in ous*, for þe spiryt þat he haþ y-zeuen ous.

4 My¹ dereste breþeren, ne leue 3e noȝt euerych spiryt², bote pefeþ þe spirytes, wheþer þei ben of God : for many false
 2 prophetes beþ y-gon *in-to* þe worlde. In þis þe spiryt of God is y-knowe : euerych spiryt þat knowlecheþ þat Iesu Crist
 3 come³ into flesch he is of God : & euerych spiryt þat vndop Crist ne is noȝt of God : & þis is Antecrist, of⁴ whom 3e han
 4 y-herd þat he schal come ; & now he is *in* þe world. Bote my smale chyldren, 3e beþ of God, & 3e han ouercome hym :
 5 for he þat is *in* 3ow is gretter þan he þat is *in* þe world. þei beþ of þis worlde, & þerfore þei spekeþ of þe⁵ world, & þe
 6 world y-hereþ hem. Bote we beþ of God : & who þat knoweþ God y-hereþ ous ; & who þat is noȝt of God he ne hereþ ous
 noȝt. In þis we han y-knowe þe spiryt of trewþe, & þe spiryt
 7 of errour. My dereste breþeren, loue we to-gydere : for charyte is of God ; & euerych man þat loueþ is y-boren of
 8 God, & knoweþ God. þilke þat loueþ noȝt ne knoweþ noȝt
 9 God ; for God is charyte. In þis appered þe charyte of God in ous : for God sende his one⁶ bygeten sone *in-to* þis world,
 10 þat we lyfen by hym. In þis is charyte, noȝt as þouȝ we haden y-loued God, bote for he loued ous furst, & sende his
 11 sunne to ben forȝeuenesse of oure⁷ synnes. My dereste breþeren, 3ef God loued ous, þanne moten we louen to-
 12 gydere. No man haþ y-sey God : 3ef we loueþ to-gydere,
 13 God is *in* ous, & þe charyte of God is parfyt *in* ous. In þis we knoweþ þat we dwelleþ *in hym*, for he haþ y-zeuen ous of
 14 his Spyryt ; & we han y-seyn & bereþ wytnesse, þat þe Fader haþ y-send his sone Sauyour of þe world. Who-euere þat
 15 knowlecheþ þat⁸ Iesu is Goddes sone, God dwelleþ *in hym*, & he *in* God. And we han y-knowe & byleueþ þe charite þat God
 16 haþ *in* ous. God is charite ; & who þat duelleþ *in* charyte
 17 dwelleþ *in* God, & God *in* hym. In þis is charite parfyt *in* ous, þat we han trust *in* þe day of dome ; for ryȝt as he is we
 18 beþ *in* þis world. Drede ne is noȝt *in* charyte : bote parfyt

¹ *C^m iu^m* in the margin, S.

² *spiryte* repeated in the margin, 1st corr. S.

³ om. P.

⁴ fol. 31^b P.

⁵ an *e* in the margin, S.

⁶ *owne* P.

⁷ fol. 27^b S.

⁸ fol. 32 P.

charyte putteþ away drede, for drede haþ peyne; & he þat dredeþ ne is noȝt parfyt in charite. And we loueþ God, for ¹⁹ he loued¹ ous raþer. Ȝef eny man seiþ, þat he loueþ God, & ²⁰ hateþ his broþer, he is a lyere: for he þat loueþ noȝt his broþer þat he seiþ, how may he² loue God þat he seiþ noȝt? & þis³ comaundement we han of God, þat he þat loueþ God ²¹ loue also his broþer.

Euerich⁴ man þat byleueþ þat Iesu Crist is, he is y-boren 5
of God: & euerich man þat loueþ hym þat haþ bygeten loueþ
hym þat is y-boren of God. In þis we knoweþ þat we loueþ ²
hem þat beþ y-boren of God, when þat we loueþ God, &
kepeþ his hestes. & þis is þe charyte of God, þat we kepen ³
his comaundementes: & his comaundementes ne beþ noȝt
heuy. For euerych þing⁵ þat is y-boren of God ouercomeþ þe ⁴
world: & þis is þe victorie þat ouercomeþ þe world, oure feiþ.
& who ouercomeþ þe world, bote he⁶ þat byleueþ þat Iesu is ⁵
Goddess sone? þes comeþ by þe watyr & þe blod of Iesu ⁶
Crist; noȝt onlyche in watyr, bote in watyr & in blod. & þe⁷
spiryte bereþ wytnesse þat Crist is trewþe. For þer beþ þre ⁷
þat ȝeueþ wytnesse in hefne, þe Fader, & þe Sone, & þe Holy
Spiryt: & þese þre beþ on. & þer beþ þre þat ȝeueþ ⁸
wytnesse in erþe, þe Spyrite, & blod, & watyr: & þese
þre beþ on. & ȝef we han vnderfonge þe wytnesse of ⁹
men, þe wytnesse of God is muche gretter; & þis is
þe wytnesse of God, þat is gretter, for he haþ y-bore
wytnesse of his owene Sone. Who þat byleueþ in þe Sone, ¹⁰
he haþ þe wytnesse of God in hym-self: who þat byleueþ
noȝt in þe Sone, he makeþ God a gabber; for he haþ y-bore
wytnesse of his Sone. & þis is þe wytnesse, for God haþ ¹¹
y-ȝeuen ous an euerlastyng lyf, & þis lyf is in his Sone.
Who þat haþ Goddess Sone haþ lyf; and who þat haþ noȝt ¹²
Goddess Sone ne haþ noȝt lyf⁸. þese þinges y wryte to ȝow, ¹³
þat ȝe knowen þat ȝe han an euerlastyng lyf, ȝe þat byleueþ
in þe name of Goddess Sone. & þis is þe trust þat we han to ¹⁴

¹ loueþ P.² he in the margin, S.³ þes P.⁴ C^m 5^m in the

margin, S.

⁵ fol. 28 S. In P. *man* has been erased before *þyng*.⁶ fol. 32^b P.⁷ þo P.⁸ and who þat haþ noȝt goddess sone ne haþ
noȝt lyf omitted in P.

God, for whateuere we axeþ hym, we schuleþ vnderfongen it
 15 after his wylle, & he wole y-heren ous: & we¹ wyteþ wel þat
 he hereþ ous what-euere we axen hym, for we han oure
 16 axinges þat² we axeþ of hym. Who þat knoweþ his broþer³
 synne a synne noȝt to þe deþ, preye he, & þer schal ben
 y-graunted lyf to hym þat synneþ noȝt to þe deþ. & þer is
 17 synne to þe deþ: for þat y seye, no man preye. Euerich
 wykkednesse is synne, & þer is synne þat is noȝt to þe deþ.
 18 We knoweþ wel þat euerych man þat is y-boren of God ne
 synneþ noȝt; bote þe bygetyng of God kepeþ hym, & he þat
 19 is wykked ne⁴ schal noȝt touchen hym. And we knoweþ wel
 þat we beþ y-boren of God, & þat al þe world is y-set in hym
 20 þat is wykked. & we knoweþ þat⁵ Goddes [sone] com & haþ
 y-ȝeuen ous a wytt þat we knowen⁵ verrey God, & þat we
 ben in his verrey Sone. þis is⁴ verrey God, & an euer-
 21 lastyng lyf. My smale children, kepe ȝe ȝow from mawmetes
 & symulacris. Here⁶ endeþ þe furste part of Johnys⁷
 pystelys, and þe secounde part bygynneþ.

II. JOHN.

þe⁸ eldere to a chosen lady & to here chyldren, þe whuche
 y loue in soþfastnesse; & not y alone, bote alle þat soþfast-
 2 nesse han knowen⁹; for þe soþfastnes þat in ȝou dwelleþ, &
 3 wiþ ous schal be wiþ-outen end. Wiþ ȝou b[e]¹⁰ grace, &
 mercy, & pees of God þe Fader, & of Iesu Crist, þe Sone of þe
 4 Fader, in soþfastnesse & charyte. Ych am wel gladud, for y
 haue founde of þi chyldren goyng in soþfastnes¹¹, as we haue
 5 taken comaundement of oure Fadur. And now, dame, y
 preye þe, not as wrytyng to þe a newe comaundement, but
 þat we haue had fro þe bygynnyng, þat eche of ous¹² loue
 6 oþer. & þat is charyte, þat we walken after his comaunde-
 mentys¹³. þis is soþly þe comaundement, þat ryȝt as ȝe haue

¹ om. P.² fol. 33 P.³ fol. 28^b. Heading: *Johannis ii. S.*⁴ om. P.⁵ *þat goddes...we knowen* omitted, P.⁶ *Here endeþ...**bygynneþ* in red ink, P.⁷ *jonyes* P.⁸ *2^a epistola* in the margin of P.MS. D begins here fol. 77^b.⁹ *y knowen* P.¹⁰ *by S.D., be* P.¹¹ fol. 33^b P.¹² fol. 29. Heading: *Johannis iii. S.*¹³ *de* om. P.

fro þe bygynnyng, þat 3e in hym schulde goo¹. For² many 7
 dysceyueres 3eden forþ in-to þe world, þat ne knowlecheþ
 noȝt Iesu Crist in flesch haue come³. He þat soþly is noȝt
 a-knowe Iesu Crist haue comen in flesch, he is a disceyuere
 & Antecrist. Takeþ good heede to 3ow-selfe⁴, þat 3e lese⁵ 8
 noȝt þat 3e han wroȝt, but þat 3e take 3oure fulle mede.
 Wyte 3e, þat eche þat goþ away & dwelleþ not in þe lore of 9
 Crist, he⁶ haþ not God: who-so dwelleþ in his lore, he haþ
 boþe þe Fader & þe Sone. Who-so comeþ⁷ vnto 3ow, & 10
 bryngeþ not wiþ hym þis⁸ lore⁹, ne wyle 3e¹⁰ not resceyue hym
 in 3oure hous¹¹, ne sey not heyl vnto hym: he þat¹² seiþ heyl 11
 to¹³ hym, he comuneþ with his wikked werkes¹⁴. Lo, y haue
 warned 3ow byfore, þat in þe day of oure¹⁵ Lord 3e be noȝt
 confounded. Many þinges y haue to wryte vn-to 3ow, bote y 12
 wolde not wryte hem by lettere ne by sendyng: for y
 suppose me come to 3ow, and speke with 3ow mouþ to mouþ,
 þat 3oure ioie be full. þer greteþ þe wel 3oure chosen þi 13
 suster douȝter. þe¹⁶ grace of God be with þe. Amen.

III. JOHN.

þe¹⁷ eldere to dere frend Gayo¹⁸, þe whuche y loue in
 soþfastnes. Dere frend, of alle þinge y¹⁹ make my preyere in 2
 prosperyte þat þou entre & wel-fare²⁰ as þi soule welfareþ.
 Gretly y am maked ful glad of breþeren þat comeþ & bere 3
 wytnes of²¹ þi soþfastnesse, as þou in soþfastnesse gost. More 4
 grace haue y noȝt of þise, þan þat y here þat my sones go in
 soþfastnesse of charyte. My dere frend, feiþfully þou dost 5
 what-so þou dost in oure breþeren, (þat is, anentys oure

¹ þat is, beyng him a-knowe in fulfillyng of his wille follows underlined, D.

² fol. 78 D.

³ þat is, þat he be verrey god & man follows underlined, D.

⁴ 3oure selfe D.

⁵ lose D.

⁶ he (dotted out) precedes, S.

⁷ not (erased)

follows, D.

⁸ his D.

⁹ þat wile not lerne & fulfille it follows underlined

in red, D.

¹⁰ om. D.

¹¹ Followed by: þat is, receyue him not

underlined, D.

¹² For he þat D. has whoso soþly.

¹³ vnto D.

¹⁴ þat is assentiþ & is party of hem follows underlined, D.

¹⁵ 3oure P.

¹⁶ fol. 34 S.

¹⁷ epistola 3a, C^m 1 P.

¹⁸ fren gayod P.

¹⁹ fol. 78^b D.

²⁰ welfare crossed through, D.

²¹ fol. 29^b. Heading: Johannys in

later hand, S.

6 breþeren) & þat in pylgrymes, þat bere wytnesse of þi charyte
 in þe syzt of holy church: þe whuche worþily þou ledest to
 7 God þoroȝ þi goode dede. Soply for his name þei zede forþ,
 8 takynge no þing of gentyles. And þerfore suche we schulde
 9 vnderfonge, þat we beþ helperes to soþfastnesse¹. Y had
 wryte peraunter to þe church: bote he, Diotropes, þat loueþ
 10 to bere prelacye in hem, ne resceyued not ȝow. þerfore, ȝef
 y come, y schal moue his werkes þat he doþ with wykked
 wordes, iangelynge in ȝow: & as þese þinges suffyce not to
 hym, ne he resceyued breþeren, & þei þat resceyueþ hem he
 11 forfendeþ, & putteþ hem out of church. My dere broþer, ne
 be þou not folewere² of³ yuel, but þat þat⁴ good is. Who-so
 doþ wel, he is of God: who-so doþ yuele, he seþ not God⁵.
 12 To Demetrio wytnesse is y-ȝolde of alle goode men, & of
 trewþe: & we bere wytnesse of hym; & þou hast knowe þat
 13 oure wytnesse is trewe⁶. Many þinges y haue to wryte to þe,
 14 bote with lettere y wolde not sende it; For y trowe hastily to
 se þe, & mouþ to mouþ we schul speke. Pees be vn-to þe.
 þi frendes grete þe wel, & grete þou wel oure frendes by
 name. Here⁷ endeþ þe pystel⁸ of Ion. Here⁹ bygynneþ þe
 pystel of Iude.

JUDE.

Iudas, þe seruaunt of Iesu Crist, soply¹⁰ Iames broþer, to
 hem þat beþ chose in God þe Fader, &¹¹ kept & cleped of
 2 Iesu Crist; mercy vnto ȝow & pees & charite be fulfyllled.
 3 Dere frende¹² al¹³ bysynesse y haue don to wryte to¹⁴ ȝow of
 ȝoure comune hele: y hade nede to wryte vnto ȝou;
 preynge¹⁵ stalworþely to stryue aȝeyn synne in upholdynge of
 4 þe feiþ þat [was] on[es]¹⁶ taken to þe seyntes. Soply þer beþ

¹ *et cetera* follows in D, which omits verses 9 and 10.

² *folweres* D.

³ fol. 34^b P.

⁴ *at* D.

⁵ *seiþ nouȝt of God etc.* Verse 12 *om.* D.

⁶ *trewþe* P.

⁷ *Here endeþ...of Jude* in red, P.D.

⁸ *pistel* D.

⁹ fol. 30. Heading: *Jude* in a later hand, S. ¹⁰ *soply* expunged, S. *om.* P.

¹¹ fol. 79 D. ¹² *frendes* D. ¹³ After *al* erasure of $\frac{3}{4}$ inch, S. *al my* D.

¹⁴ *vnto* D. ¹⁵ *preynge* in the margin, 1st corrector, S. *om.* D. ¹⁶ In S.

onse with *se* on erasure. P has *oweþ* (crossed through) with *only* added above the line. *onus* D.

come¹ deceyuable men vnder zou², þe whuche weren sum-
 tyme wryten byfore in þis dome of wykked³, ouer-puttynge
 þe grace of oure Lord Iesu Crist, & ȝaf hem vnto leccherye⁴;
 & only hym þat hade lordschupe & oure Lord Iesu Crist þei
 denyed. Y wole a-moneste ȝou, one[s]⁵ knowynge alle 5
 þinges; for oure⁶ Lord⁷ Iesus saued þe peple of þe lond of
 Egypte, þe secounde tyme hem þat trowed not he loste⁸. Þe 6
 aungel soþly þat kepte not his princehede & his comaunde-
 mentes⁹), bote forsoke his hous¹⁰, in þe grete dome of God,
 with euerlastynge bondys vnder derkenesse he locked hym.
 On þe same wyse þei synned in fornycacyoun, as dyde Sodom 7
 & Gomorre & þe cytee of¹¹ fynytyme; & after oþer flesch þei
 ȝeden away¹²; þei beþ ensample to suffre peyne of euer-
 lastynge fuyr. On þe¹³ same wyse þei þat soþly þer flesch 8
 defouled, despysynge God here Lord, & soþly his mageste þei
 blasphe[me]¹⁴. Whan Mychael þe archaungel, disputynge 9
 wiþ þe deuel, fel at stryf of Moyses body, he durste¹⁵ not putte
 up-on hym þe dome of blasphemye¹⁶, bote seyde, God ouer-
 come þe¹⁷. Soþly¹⁸ what-so-euere þei¹⁹ knoweþ not¹⁹ þei blas- 10
 pheme: soþly what-so-euere²⁰ kyndely, as vnresonable bestes
 knoweþ²¹, in þise dedes þei beþ corrupped²².

Wo to hem þat ȝeden in þe weye of Caym, & with errour 11
 of Balaam beþ ȝote oute þoroȝ mede²³, and þorouȝ þe ȝeyn-

¹ *sumtyme*, crossed out, follows, S. *schul come sum tyme* D. ² D adds:
as þei were religious & hadde take þe feiþ underlined.

³ *þat is, þorow prophetis it was tolde & wryte þat suche wikked schulde come as I it vndur- stonde* follows underlined, D.

⁴ *þat is, þei lefte þe grace of god & ȝaf hem to leccherye & oþer lustus* underlined, D.

⁵ P.D; *one* changed into *onse* by a later hand, S.

⁶ fol. 35 P. ⁷ *louerd* D. ⁸ *þat is, suffered*

hem to be lost follows underlined, D. ⁹ *& his comawndementis* underlined in D.

¹⁰ *hous euesynge* D. ¹¹ om. D. An *e* in the margin, S. Cf. *Vulgate*: *et finitimæ civitates*.

¹² *þat is, aftur wommans flesche & mannys* follows underlined on fol. 79^b, D. ¹³ om. P.

¹⁴ P; *me* left out, S. ¹⁵ fol. 30^b S.

¹⁶ *blaspheme* in D, followed by *þat is, ȝeue þe dome of blaspheme* underlined.

¹⁷ *or comaunde þe* added underlined, D. ¹⁸ *soþly þei* D.

¹⁹ D. reads *þei be þat knoweþ not Crist*. ²⁰ *who so euere* D.

²¹ *knoweth not*. Then underlined, *þat is, whoso doþ his synne as þe bestus done, & leueþ þe doynge of man, & wile not knowe it*, D.

²² Followed by *þat is* (underlined) *defouled*, D. C^m *ii* in the margin, P.

²³ *þat is, haue assentyd to erreure for mede* follows underlined, D.

12 seyenge of Chore þei peryscheden¹. þese it beþ þat in here
 metis beþ defouled, in feestyng, fedynge² hem-selue with-
 oute drede: cloudes with-outen watyr, þat with wyndes beþ
 bore aboute; vnfruytful heruest trees þat no fruyt bereþ,
 13 twyes deede þei ben, & drawen up by þe rootes; þe flodes of
 þe woode³ see, spewynge here confusoun; errynge⁴ sterres,
 to⁵ þe whuche þe storme of derkenesse⁶ is kept with-outen
 14 ende. Of þese prophecyyede þe seuene⁷ fro Adam, Ennoch,
 & seyde, Ecce⁸ Dominus venit in sanctis milibus suis etc.
 Lo, oure Lord schal come in his þousandys of his seyntes,
 15 for-to make dome azeyn alle yuel⁹, & forto aresoun⁹ alle
 wykked of alle þe dedis of here wykkednesse þe whuche
 wykkedly þei wrouzte¹⁰, & of alle þe harde wordes þat synful
 16 men & wykked azeyns God¹¹ haue spoken. þese beþ
 gruccheres¹², pleynners¹², þat walken aftur here desyres, &
 here mouþ spekeþ pryde, merueylynge persones by cause of
 17 wynnynge¹³. 3e soþly, my breþeren, haueþ mynde of wordes¹⁴,
 þat beþ byfore spoken of þe posteles¹⁵ of oure Lord Iesu Crist;
 18 þe¹⁶ whuche seyde to 3ow, þat in þe laste tyme schulen come
 bygyllours, wandrynge after þer desyres in [wykkednesse]¹⁷.
 19 þes ben þei þat departen hem-self best[ys]ch¹⁸, & han not þe
 20 Holy Gost. 3e soþly, my dere breþeren, house 3oure-selfen.
 &¹⁹ grounde 3ou holyly of verrey feiþ, preyenge in þe Holy
 21 Gost, kepynge 3oure-seluen in þe loue of God, abydyng þe
 22 mercy of oure Lord Iesu Crist in-te euerlastynge lyf. & hem
 23 soþly þat be demed blame 3e; saue hem²⁰ forsoþe, rauyschyng
 hem oute of fyre; hauynge mercy to opere in drede hatynge²¹
 24 þat foule cote²² þe whuche is fleschly. Soþly to hym þat is

¹ þat is, þorow þe same 3eynseyinge perischid þei follows underlined, D.

² fol. 35^b P. ³ om. D. ⁴ fol. 80 D. ⁵ þorow D. ⁶ derkenesses D.

⁷ seueneþe D. ⁸ ecce...etc. in red ink, P. Underlined, D. An e in the margin, S. ⁹ reson D. ¹⁰ u in wrouzte inserted above the line, S.

¹¹ him D. ¹² playntful of querelys D. Vulgate: murmuratores querulosi.

¹³ þat is, preysynge & worschupynge mennys persones for hauynge, follows underlined, D. ¹⁴ þese wordis D. ¹⁵ apostelus D. ¹⁶ fol. 31 S.

¹⁷ P. in uikdenes in the margin, 1st corrector's hand, S. not in goode relygioun D. Cf. Vulg. in impietatibus. ¹⁸ bestlech with lech on

erasure in a later hand, S. bestelych P. bestialis D. ¹⁹ fol. 36 P.

²⁰ fol. 80^b D. ²¹ hatynge (crossed through) precedes, D. ²² cyte D.

myȝty to kepe ȝou *with-oute*n synne & for-to ordeyne ȝow by-fore þe syȝt of his glorye, vnfyled in ioie in þe comynge of oure Lord Iesu Crist, only to God oure Sauyours by Iesu 25 Crist, to oure Lord b[e]¹ glorye & worschupe & gret lordschupe & power byfore al þe worlde & now in alle þe worldes. Amen².

“Suster, þus han Cristes princypal apostolus Petur and Iames & Ion & Iude y-wryten to þe pepel, to techen hem how þei schulden lyuen *vertuouslyche*, in forsakyng þe lykynges of þe worlde & þe lykynges of þe flesch, as Crist techeth in þe gospel.” “Broþer, y seo wel þat þese aposteles 5 techeth þe pepel as Crist techeth in þe gospel, bote neþeles, broþer, þese apostelys weren y-ordeynyd to techen þe chyldren of Israel & þe Iewes, & we beþ noȝt of þe chyldren of Israel, for oure auncetres weren³ heþen men þat weren y-turned to byleuen in Crist by Poul þe apostel; & þerfore y preye þe⁴, 10 telle me what manere he tauȝte men to lyue, when he hade y-turned hem from here fals byleue. For sum men seyn þat Crist and his oþer aposteles tauȝten hure parfyt techynge to þe chyldren of Israel, þat God hade raþer y-tauȝt by Moyses & oþer prophetes; & þei seyn þat it is y-nouȝ for ous to 15 byleuen in Crist, & ben y-folewedy & þanne we schulleþ ben y-sauedy. & þerfore, broþer, y preye þe þat þou telle me wheþer þat Poule, þat wes a postel of mys-beleued men, tauȝte hem eny þing ellys þan to byleuen in Crist, & ben y-folewedy in his name.” “Suster⁵, þou schalt vnderstonde þat 20 Poule wryteth many epysteles to dyuerse men þat he turned to þe byleue, how þei schulen byleuen, & how þei schulleþ lyuen; bote y ne may noȝt at þis tyme wryte to þe alle his pysteles as þei stondeþ; bote napeles, ȝef it be Goddus wylle, þou schalt habbe hem herafter. Bote suster, þu schalt vnder- 25 stonden þat seynt Poule techeth þre þinges in his pysteles: on þing is þat þei byleuen in Iesu Crist, þat is Goddes sone & sauours of mankynde, þat come to saue synful men, þoroȝ grace & þoroȝ mercy, þat byleueþ in hym; & so Seynt Poule

¹ by S.P.D.² MS. D ends here.³ fol. 36^b P.⁴ fol. 31^b S.⁵ *sustester* S.

techeþ þe pepel þat it is noȝt nedful for cristen men to kepe
 þe poyntes¹ of þe olde lawe, as summe Iewes seyden in his
 tyme to þe pepel, þat þei ne myȝte noȝt ben y-iustifyed of
 hure synnes in byleuyng in Crist, bote ȝef þei kepten
 5 Moyses lawe, as circumsysyoun and suche oþer poyntes of þe
 lawe. Bote seynt Poule techeþ² in his pysteles þat no man
 was y-iustifyed of his synne by þe lawe. Bote Crist in his
 comyng haþ y-geten men forȝeuenesse of hure synnes of his
 fader; & so alle þilke men han forȝ[e]fnesse of hure synnes
 10 þat byleueþ in³ Iesu Crist, & so men beþ y-iustifyed of hure
 synnes, þoroȝ grace in byleuyng in Crist, & noȝt þoroȝ
 kepyng þe werkes of þe lawe. For seynt Poule seyþ þat þe
 lawe ne was but a schadewe, þat broȝte no man to per-
 feccyoun. þe þridde þing þat Poule techeþ is how men
 15 schulleþ forsake synne in kepyng Cristes lawe of charite,
 & of þis poynt, suster⁴, þoroȝ Goddes grace ich wole telle þe
 what he seiþ in his pisteles, & of þe oþer poyntes when ich
 haue gretter leyser wiþ þe grace of God⁵."

ROMANS.

5 19 Seynt⁶ Poule wryteþ to þe Romaines⁷, & seiþ, Ryȝt as [by]⁸
 þe vnboxumnesse of on man many men beþ y-maad synful
 men, so by þe boxumnesse of on man many men beþ y-maad
 20 riȝtful men. & þe lawe entred in, þat sinne⁹ were in plente¹⁰;
 but þere as sunne was in plente, grace was in more plente:
 21 þat, riȝt as sunne regned in-to deþ, so grace schulde regne
 þorowȝ riȝtfulnesse in-to an euerelastyng lyf, by Iesu Crist
 6 1 oure Lord. What þanne schulde we seye¹¹? Schulle we ȝet
 2 dwelle stille in sunne, þat grace be plenteuous? God forbede.
 For we þat beþ dede to sunne, how schulde we ȝit dwelle
 3 stille in sunne? Bryþeren, wheþer ȝe ne knowe noȝt þat

¹ fol. 37 P.² fol. 32 S.³ on P.⁴ suster nearly effaced, S.⁵ The rest of the page and the whole of fol. 32^b are blank, S. ⁶ fol. 37^b P;
 fol. 33 S, with heading *romaynes* in the first corrector's hand. ⁷ *romanyes* P.⁸ *by* inserted above the line, P.⁹ summe P.¹⁰ *n* expunged, S.¹¹ *What...seye* underlined with *Rom.* 6 written in a late hand in the margin, S.

whuche of ous beþ y-baptyzed in Crist we beþ y-baptized in his deþ? For we beþ y-beryed to-gedere wiþ hym þorow³ 4 baptysme in-to deþ: þat ryzt as Crist a-ros up from deþ to lyf þorow³ þe blysse of his Fader, rizt so walke we in a newe manere of lyfyng. And 3if we beþ y-plaunted to-geder & 5 i-mad to þe lyknesse of his deþ, we schuleþ ben also to-geder in þe lyknesse of his rysyng azeyn from deþ to lyf: knowynge 6 þis¹ þing, þat oure olde man is crucyfied, þat þe body of sunne be distroyed, þat her-aftur we ne serue nozt to sunne; for he þat dyed is y-iustified from sunne. & 3if we beþ dede 7,8 wiþ Crist, we byleueþ þat we schulleþ lyuen also wiþ² hym; knowynge þat Crist þat aros up from deþ to lyf ne dyed nozt 9 nowþe; ne deþ schal neuere her-after haue lordschupe up-on hym. For þat he dyed ones, he dyed to sunne: but þat he 10 lyueþ, he lyueþ to God. & so trowe 3e, þat 3e 3owself been 11 dede to sunne & lyuynge to God in oure³ Lord Iesu Crist. & þerfore ne⁴ regne þere no sunne in 3oure dedlyche body, 12 þat 3e ben boxum to his coueytynges; & ne 3eue 3e nozt 13 3oure membris to ben armer of wikkednesse to sunne; but 3efef 3ow-selfen to God as lyuynge men of dede men, & 3oure membrys armer of rihtfulnesse to God. For sunne ne schal 14 nozt haue lordschupe in 3ow her-aftur: for 3e beþ nozt vnder lawe, but vnder grace. What þanne? Schulle we don 15 sunne, for we beþ nozt vnder lawe but vnder grace? God forbede. Wheþer 3e ne knoweþ nozt, þat to hym þat 3e 3efef 16 3ow-selfen to ben seruauntes, to ben buxum to hym, his seruauntes 3e beþ to whom 3e beþ boxum; wheþer it be of sunne to deþ, oþer of boxumnesse to rihtfulnesse. & I þonke 17 God, þat 3e habbeþ y-ben seruauntes of sunne, but nowþe 3e han obeysched of herte in-to þat forme of techynge, þat 3e beþ now y-take to; & 3e beþ y-maad fre of sunne & 18 seruauntis of rihtfulnesse. Y seye⁵ þing þat parteyneþ to man 19 for þe infirmite of 3oure flesche: for riht as 3e han y-3efen 3oure membres for-to serfen to⁶ vnclennasse & to wickednesse in-to sunne: so 3eueþ 3e nowþe 3owre membres for-to seruen to rihtfulnesse in-to holynes. For whanne 3e weren seruauntis 20

¹ þis twice S.P.² fol. 38 P.³ 3oure P.⁴ fol. 33^b Heading:*Romanes* in a late hand throughout, S.⁵ seyen S.P.⁶ fol. 38^b P.

21 of sunne, 3e weren fre of riȝtfulnesse. What fruyt had 3e
 panne in þilke þinges, in þe whuche þinges 3e beþ aschamed
 22 nowþe? for þe ende of hem is deþ. But nowþe 3e beþ
 y-maad fre of sunne, and seruauntes to God, & 3e han 3oure
 23 fruyt holynesse, & þe ende þerof an euerlastynge lyf. For þe
 mede of sunne is deþ; but þe grace of God is an euerlastynge
 lyf in Iesu Crist oure Lord.

7 1 Wheþer¹ 3e ne knoweþ noȝt, breþeren, for to þilke þat
 knoweþ þe lawe y speke, for as longe as a man lyfeþ
 2 þe lawe haþ lordschupe on hym. For a womman þat is
 vnder here housbonde whyles þat hure housbonde lyfeþ heo²
 is y-bounde to þe lawe; but ȝif hure housbonde be deed, he
 3 is delyuered from þe lawe of hure housbonde. þanne, whyles
 hure housbonde lyfeþ, he schal be cleped a spousebrekere
 ȝif he be wiþ an oþer man: bote ȝif hure housbonde be
 ded, heo is delyfered from þe lawe of hure housbonde, þat
 heo² ne³ be noȝt y-cleped a spousebrekere, þauȝ heo² be wiþ
 4 an oþer man. & so, breþeren, 3e beþ y-maad ded to þe lawe
 by þe body of Crist; þat 3e ben of anoþer þat ros up from
 5 deþ to lyfe, þat 3e schulden make⁴ fruyt to God. For whan
 we weren in þe flesch, þe passyones of sunnes, þat weren
 þoroȝ þe lawe, wroȝten in oure membres þat we schulden
 6 make oure fruyt to [deþ]⁵. Bote we beþ now vnbounden
 from þe lawe of deþ in whom we weren y-holden, so þat
 we serfen in þe neweschupe of þe spyryt, & noȝt in þe
 7 oldenesse of þe letter. What schulle we seye þanne? þe
 lawe is sunne? God forbede. But y⁶ knewe no sunne bote
 þoroȝ þe lawe: for y knew noȝt coueytyse, bote for as muche
 8 as þe lawe sayde, þou ne schalt not coueyte: & so in takynge
 an occasyon by þe comaundement of þe lawe, sunne haþ
 y-wroȝt in me eferiche couetyse: for wiþ-uten lawe sunne
 9 was ded. & ych lefed sumtyme wiþ-uten lawe: bote
 whanne⁷ þat þe comaundement of þe lawe was y-come, sunne
 10 lyfed aȝeyn, bote ich was ded; & so þe comaundement, þat
 11 was y-founde to lyf, it was to þe deþ: for in takynge an

¹ fol. 34 S.² 3e P.³ om. P.⁴ fol. 39 P.⁵ om. S.P.⁶ we crossed through and y added above the line, P.⁷ bote whanne

crossed through, P.

occasyon¹ sunne þorow þe comaundement bygyled me, & þorow it slouþ me. & so 3it þe lawe is holy, & þe comaunde- 12
ment holy, & riȝtful, & good. What þanne, þat þing þat was 13
good to me it was y-maad deþ? God forbede. But sunne,
þat² it seme s[u]nne, þor[ow] þat þing þat was] good wroȝte
deþ to me: þat[sunne] be [y-]made [sunge] abo[u]e maner²
þorow þe comaundement. & we knoweþ þat þe lawe is 14
spyrytual³: & ich fleschlyche [&]⁴ sold⁵ vndur sunne. For þat 15
þing þat ich worche, y ne vnderstonde noȝt: for þat þing þat
is good & þat ich haue wille to⁶, þat y ne do noȝt; bote þat
þing þat is yfel & þat ich haue y-hated, þat ich do. And ȝif 16
ich do þat þing þat y wole noȝt do, ich assente to þe lawe þat
he[o]⁷ is⁸ good. Bote now y ne worche it noȝt, bote þe 17
sunne þat dwelleþ in me. For I wot wel þat it dwelleþ noȝt 18
in me, þat is to seye, in my flesche, þat þing þat is good: &
so wille falleþ to me, bote y ne fynde noȝt to parforme þat
þyng þat is good. For þat good þat ich wolde, y ne do noȝt: 19
bote þat efel þat y nolde noȝt⁹, þat y do. & ȝif y do þat þing 20
þat y nole noȝt, y ne worche noȝt⁹ þat¹⁰, bote þe¹¹ sunne þat
dwelleþ in me. & þerfore y fynde a lawe to me þat wol do 21
good, for efyl falleþ to me¹². & ich haue delyt to þe lawe of 22
good aftur myn in-ward man: bote y seo an oþer lawe in my 23
membres, þat aȝeynstondeþ þe lawe of my þoȝt, & makeþ me
y-take in þe lawe of sunne þat is in my membres. & who 24
schal delyuere me þat am an vncely man from þe body of þis
deþ? þe grace of God þorow oure Lord Iesu Crist. & þerfore 25
ich my-selfe serfe in my þouȝt to þe lawe of God; & in my
flesche to þe lawe of sunne.

And¹³ þerfore þer ne is¹⁴ no þing of dampnacyon to þese þat 1 8
beþ in Iesu Crist, þat walkeþ noȝt after þe flesche. For þe 2

¹ fol. 34^b S. ² þat it seme synne, þoru goode hap wrouȝt to me deþ,
þat synne be made synnyng abowe maner in a later hand on erasure, S. þat
schulde seme sunne þoru þat þing þat was good wroȝte deþ to me þat me be
y maad sunge abowe maner sunne P. Cf. *Vulg.* ut fiat supra modum peccans
peccatum per mandatum. ³ fol. 39^b P. ⁴ & P; am in a later hand on
erasure, S. ⁵ y sold P. ⁶ do P. ⁷ her with r in late hand on
erasure, S. heo P. ⁸ of god (crossed out) follows, P. ⁹ nat þat y do...
worche nat in the lower margin, P. ¹⁰ nauȝt þat P. ¹¹ þat P.
¹² men P. In S the mark of shortening on e erased. ¹³ fol. 40 P, fol. 35 S.
¹⁴ *e is on erasure, S.

lawe of þe spiryt of lyf in Crist haþ delyfered me from þe
 3 lawe of sunne & of deþ. For þat þat was inpossyble to þe
 lawe, in þe whuche þing man was y-maad sek þoroʒ þe flesche,
 God sende his Sone in þe lykenesse of þe flesche of sunne, &
 4 of sunne he dampned sunne in flesch : þat þe iustifyenge of
 þe lawe were fulfilled in ous, þat walkeþ noʒt aftur þe flesch,
 5 bote aftur þe spiryt. For þilke þat beþ¹ aftur þe flesch
 safereþ þilke þinges þat beþ of þe flesch ; but þilke þat beþ
 6 aftur þe spiryt feleþ þilke þinges þat beþ of þe spiryt. For þe
 wisdom of þe flesch is deþ ; bote þe wysdom of þe spiryt is lyf
 7 & pes : for þe wysdom of þe flesch is enemye to God : for
 þe lawe of God heo ne is noʒt soget, ne may not ben soget :
 8,9 & þilke þat beþ in þe flesch ne mowe not plese God. & ʒe ne
 beþ noʒt in þe flesch bote in þe spiryt, ʒif þat þe Spiryt of God
 dwelleþ in ʒow. & who þat haþ noʒt þe spiryt of Crist, he ne
 10 is noʒt of hym. & ʒif þat Crist is in ʒow, þanne is þe body
 11 deed for sunne ; but þe spiryt lyueþ for iustificacyoun. And
 ʒif² þe Spiryte of hym þat a-rered up Iesu Crist from deþ to
 lyfe dwelle in ʒow, he þat arered up Iesu Crist from deþ to
 lyfe schal quykene ʒoure dedlyche bodyes for his Spiryt þat
 12 dwelleþ in ʒow. & þerfore, breþeren, we beþ dettoures, noʒt
 13 to þe flesch, þat we lyfen aftur þe flesch. For ʒif ʒe lyfeþ
 aftur þe flesch ʒe schuleþ deyzen ; bote ʒef ʒe sleþ þe werkes
 14 of þe flesch þorowʒ þe spiryt, ʒe schuleþ lyfen. For who-
 euere beþ y-maad þorowʒ þe spiryt of God, þei beþ Godes
 15 chyl dren. For ʒe ne hafeþ noʒt vnderfongen þe spiryt of³
 þraldom eftsones in drede ; bote ʒe haueþ vnderfongen þe
 spirit of þe bygetyng of children, in þe whuche spirit we
 16 crieþ to God oure Fadur. For þat Spirit ʒefþ witnesse to
 17 oure spirit, þat we beþ Godes children : and ʒef we beþ
 children & eyres, we beþ eyres of God, & eyres wiþ Crist ; ʒif
 it is so þat we suffreþ to-gedere, þat we ben y-gloryfyed
 18 to-gydere. & I trowe þat þe suffrynges of þis tyme ne beþ
 noʒt worþi to þe blisse þat schal be schewed in ous her-aftur.
 19 For þe abydyng of creature abydeþ þe schewenge of Goddis
 20 children. For eferich creature is soget to vanyte, noʒt wil-
 fullyche, bote for hym⁴ þat haþ y-maad hure soget in hope :

¹ an *e* in the margin, S.² fol. 40^b P.³ fol. 35^b S.⁴ fol. 41 P.

For þat creature schal be delifered from þe þraldom of 21
 corrupcyoun in-to þe fredom of þe blisse of Godes chyldren.
 & we knoweþ þat eferech creature makeþ waymentacyoun 3it 22
 nowþe. Nozt onlyche heo, bote we also, þat habbeþ þe furste- 23
 fruytes of þe Spirit, we makeþ waymentacioun wiþ-ynne
 ous-self, abydyng þe bygetyng of Godes children, & þe
 for-buggyng of oure body. & þorow hope¹ we beþ y-safed : 24
 For hope þat is y-seye ne is non hope : for þat þing þat
 a man seþ he ne hopeþ nozt. & 3if we hope þing þat we 25
 se nozt, þoroþ pacyence we abydeþ þat þyng. & þe Spirit 26
 also helpeþ oure infirmyte : for we ne koneþ nozt preyen as
 it byhofeþ ; but þe Spiryte preyeþ for ous þoroþ sykynges þat
 mowe nozt ben y-told ; and he þat sercheþ hertes knoweþ 27
 what þe Spirit desyreþ, þat þoroþ God preyeþ for seyntes. & 28
 we knoweþ þat to þilke þat lofeþ God alle þinges worcheþ
 to-gedere in-to good, to þese men þat beþ aftur hure purpos
 y-cleped holy men. For² þilke he knew by-fore & ordeyned 29
 byfore to ben y-confermed to þe ymage of his Sone, þat he be
 þe furste bygete sone in many breþeren : & þilke þat he 30
 ordeyned byfore, þilke he haþ y-cleped : & þilke þat he haþ
 y-cleped, þilke he haþ y-iustifyed³ : & þilke þat he haþ
 y-iustifyed, þilke he haþ y-magnifyed. What schulde we seye 31
 þanne⁴ ? 3if God is wiþ ous, who is azeyns ous ? & he ne 32
 spared⁵ nozt his owne Sone, bote 3ef hym for alle ous, & how
 ne he⁶ haþ nozt y-3euen ous alle þinges wiþ hym ? & who 33
 schal accusen azeyn hem þat beþ y-chosen of God ? God þat
 iustifyeþ⁷ ; who is he þat schal demen ? Iesu Crist þat dyed, 34
 & ros al-so from deþ to lyfe, & is on þe riztsyde of God, &
 preyeþ also for ous. Who schal þanne departen ous from þe 35
 charite of Crist ? tribulacyoun, oþer angwysch, oþer hunger,
 oþer persecucyoun, oþer nakedschep, oþer pereyle, oþer swerd ?
 As it is wryten, For þe we beþ y-slawe al day ; & me⁸ wenep 36
 þat we ben scheep of sleynge. But in alle þese þinges we 37
 ofercomeþ for hym þat lofed ous. & ich am certeyn, þat 38
 nowþer deþ, ne lyf, ne angeles, ne princypaltees, ne vertues,
 ne þinges þat beþ nowþe, ne þinges þat schulleþ ben her-

¹ þe hope P. ² fol. 36 S. ³ y- om. S. fol. 41^b P. ⁴ þanne seye P.

⁵ spareþ P.

⁶ he ne P.

⁷ iustifyed P.

⁸ men P.

39 aftur, ne strengþe, ne hyʒenesse, ne depnesse¹, ne non oþer creature, may departen ous from þe charite of God, þat is in oure Lord Iesu Crist.

12 ¹ I preyʒe ʒow, breþeren, by þe mercy of God, þat ʒee ʒefen ʒoure bodyes a sacrifice, lyfyng & holy, & plesynge to God, ² & ʒoure seruyse resonabel. & ne be ʒe noʒt conformed² to þis world: bote be ʒe y-schaped a-ʒeyn in þe worschup of ʒowre wyt, þat ʒe knowen³ whuche be þe wille of God, þat is ³ good & wel plesynge & parfite. & I seye, þoroʒ þe grace of God þat is y-ʒefe me, to alle þilke þat beþ among ʒow, þat ʒe ne safereþ no more þan it byhofeþ ʒow to saferen; bote þat ʒe saferen to sobernesse, & eferych man as God haþ departed ⁴ to hym þe mesure of bylefe. For ryʒt as we han in on body many membres, & ʒet alle þe⁴ membres ne habbeþ noʒt on ⁵ doynge: riʒt so we beþ on body in Crist⁵, & eferichone of ous ⁶ membres of oþer. & we þat han dyuerse ʒiftes after þe grace þat is y-ʒeue to ous, as prophecye aftur þe resoun of þe feiþ; ⁷ oþer seruyse in serfyng; oþer he þat techeth, in techynge; ⁸ he þat warneþ, in warnynge; he þat ʒeldeþ, in sympelnesse; he þat is byfore, in bysynesse; he þat a-reweþ an oþer, in ⁹ gladnesse. B[e]⁶ þer lofe wiþowten feynynge. & hate ʒe ¹⁰ efel, & draweþ ʒow to goode. & lofe ʒe to-geder, & hafe ʒe charite of breþerhede; & go ʒe byfore worschupynge eferich- ¹¹ one oþer; noʒt slowe in bysynesse; feruent in spirit; serfyng ¹² oure Lord; ioyenge in hope; suffryng in tribulacyoun; ¹³ bysy to preyere; comunynge to þe nedynesse of holy men; & ¹⁴ folewe⁷ ʒe herborewynge. Blesse ʒe to þilke þat purseweþ ¹⁵ ʒow; blesse ʒe, & ne curse ʒe noʒt⁸. Ioye ʒe wiþ hem þat ¹⁶ ioyeþ; & wepe ʒe wiþ hem þat wepeþ. & fele ʒe to-gedere in-to þe same þinge, noʒt saferyng hyʒe þinges, but assentyng to humel þinges. & ne wilne ʒe noʒt to ben wyse men to- ¹⁷ fore ʒow-self; noʒt ʒeldynge to eny man efel for efel, but bysy ʒe to don goode þinges noʒt onlyche to-fore God, but ¹⁸ also to-foren alle men; noʒt defendynge ʒow-selfe, bote ʒefe ʒe place to wrapþe: for it is y-wryten, God saiþ⁹, to me þe

¹ es on erasure, S. ² fol. 42 P. ³ fol. 36^b S. ⁴ For *alle* þe P has

many. ⁵ *on body in Crist* repeated in the margin, 1st corr. S. ⁶ *by* S.P.

⁷ *fo* on erasure, S.

⁸ fol. 42^b P.

⁹ fol. 37 S.

veniaunce; & ych wole 3elden a3eyn. & 3if þyn enemy be 20
an-hungred, fede hym; &¹ 3if he be a-þrust², 3ef hym drynke:
For doynge þese þinges þou schalt gedere to-geder coles of
fuyr up-on his hed. Ne be þou ofercome of efel, bote in 21
goode ofercome þou efel.

Euerich³ soule be soget⁴ to poweres þat beþ hyzere þan 1 **13**
heo: for þer ne is no power bote of God; & þilke þinges þat
beþ, of God þei beþ y-ordeyned. And þerfore who þat a-3eyn- 2
stondeþ geteþ dampnacyoun to hemselfen. For princes ne 3
beþ noȝt to drede of goode werkes, bote of efel werkes. &
3if þou wolt noȝt drede a power, do good, & þou schalt haue
preysynge þer-of. For he is Godes serfaunt to þe in good. 4
& 3if þou dost efel, þan drede þou: for wiþ-uten enchesoun
he ne bereþ noȝt⁵ his swerd: for he is Goddes serfaunt,
wracchful in wrappe to þilke þat doþ efel. & þerfore algates 5
be 3e sogettes, noȝt onelyche for wrappe, bote also for con-
ciense. For þerfore 3e 3eueþ trybut; for þei beþ Goddes 6
serfauntes, serfynge for þis þing. & þerfore 3elde 3e to alle 7
men 3oure dettes: to hym þat 3e schuleþ trybut, trybut;
to hym þat 3e schuleþ drede, dred; & to hym þat 3e
oweþ worschup, worschup⁶. Ne owe 3e no þing to no man, 8
bote þat 3e lofen to-gedere: for he þat lofeþ his neyze-
bore fulfulleþ þe lawe. For, þou ne schalt noȝt breke 9
spoushod, þou ne scha[l]t noȝt sleen, þou ne schalt noȝt stele,
þou ne schalt seye no fals wyttnesse, þou ne schalt noȝt
coueyte þi neyzebores good, &⁷ 3if þer be eny oþer comaunde-
ment, it is y-vnderstonde in þis word, þou schalt loue þi
nexte⁸ neyzebore as þi-selfe. Þe loue of a mannes nexte⁸ 10
neyzebore ne worcheþ non euel: an þerfore⁹ þe fulnesse of þe
lawe is loue. & knowe 3e þis tyme, for it is now tyme to 11
rysen up from sleep: for oure hele is ner now þan we wenden
þat it were. Þe nyȝt is passed, & þe day wole neyȝlyche: & 12
þerfore þrowe we a-wey werkes of derkenesse¹⁰, & be we cloþed

¹ & om. P.² a purst P.³ Rom. 13 chap. in a late hand, S.⁴ be soget repeated in the margin, 1st corr. S.⁵ fol. 43 P.⁶ dominica quarta post octavam epiphanie in the margin in a xvi century hand, S.⁷ fol. 37^b. Heading: *Corynthes* in a late hand throughout the epistles, S.⁸ nexte expunged, S.⁹ per on erasure, S.¹⁰ fol. 43^b P.

13 wiþ armer of lyzt. & walke we honestlyche as in day-tyme,
 nozt in etynge out of mesure, ne in dronkenesse, ne in
 kouchynges abedde, ne in vnclannesse, ne in stryuynge, ne in
 14 hatynge. Bote be 3e y-cloped wiþ oure Lord Iesu¹. þus,
 suster, seynt Poule wryteþ to þe Romaines², how þei schuleþ
 lyuen þat byleueþ in Crist.

I. CORINTHIANS.

1 10 And³ to þe Corynthes he wryteþ, & seiþ, Breþeren, y prey
 3ow by þe name of oure Lord Iesu Crist, þat 3e suggen on
 þing, & þat þer ben none dyuysyones among 3ow; bote be 3e
 11 parfyt in on wyt & in on cunnyng. For it is y-tolde me þat
 12 þer beþ stryuynges among 3ow. & y ne sugge bote þat, þat
 euerichone of 3ow saiþ, Ich am of Poule; & ych am of
 13 Apollo⁴; & ich am of Petur; & ich am of Crist. þanne is
 Crist departed? Wheþer Poule were y-don on þe cros for
 3ow? oþer wheþer 3e weren⁵ y-baptyzed in þe name of Poule?
 14 & y þonke God þat y ne haue nozt y-baptyzed none of 3ow,
 15 bote Crispen & Gayen; lest eny man sugge, þat 3e ben
 16 y-baptyzed in my name. Safe ich baptyzed⁶ Stephanies
 houshold, & y ne knewe no mo þat ych haue y-baptyzed.
 17 For Crist ne⁷ sende nozt me for to baptyze, bote for-to preche
 þe gospel: nozt in þe wysdom of wordes, þat þe cros of Crist
 18 ne be nozt y-voyded⁸ a-wey. For þe word of þe cros to þilke
 þat pereschep⁹ is foly; bote to þilke þat beþ y-safed, as to
 19 ous, it is þe vertu of God. For it is y-wryten, Ych wole
 dystruye¹⁰ þe wysdom of wyse men, & ych wole reprefe þe
 20 redynesse of redy men. Where¹¹ is þe wyse man? where¹²
 þe makere of þe lawe? where þe getere¹³ of þe worlde¹⁴? ne
 21 haþ nozt God mad þe wysdom of þis world folye? & for þat
 þe world in wysdom ne knew not God þorow; wysdom, it wes

¹ *crist* follows, P. ² *romanyes* P. ³ *Corynthes* in the margin,
 1st corr. S. ⁴ *y am of apollo* repeated in the margin, 1st corr. S.
⁵ *weren 3e* P. ⁶ fol. 38 S. ⁷ om. P. ⁸ fol. 44 P. ⁹ *perchep* P.
 An *e* in the margin, S. ¹⁰ *dystroye* repeated in the margin, 1st corr. S.
¹¹ *Wheþer* P. ¹² *were* P. ¹³ *gretere* P. ¹⁴ *worde* P.

plesynge to God by folý of prechyngē maken hem saf þat
 byleueþ. For Iewes secheþ sygnes, & Grekes secheþ wysdom: 22
 bote we precheþ Crist þat is y-crucifyed, þat is sclaundre¹ to 23
 þe Iewes, & folý to oþer mysbylefed men; bote to þilke þat 24
 beþ y-cleped, boþe Iewes & Grekes, we precheþ Crist þe
 wysdom of God, and þe vertue of God. For þat þat is folýe 25
 of God it is wiser þan men; &² þat is febel of God is
 strengere þan man. &, bryþeren, y-seo³ 3e 3oure clepyngē, for 26
 nouþer mony⁴ wyse men aftur þe flesch, ne mony myȝty men,
 ne mony nobel men: bote þilke þinges þat beþ folý of þe 27
 worlde God ches, to confounde wyse men; & febel þinges of
 þe worlde God ches, to confounde stronge þinges; & þilke 28
 þinges þat weren noȝt nobel, but dispised of þe worlde, God
 chees, and⁵ þilke þinges⁶ þat beþ noȝt, to distruye þilke
 þinges þat beþ: þat eferich flesch ne reioysche hym noȝt 29
 in his siȝt. Bote of hym 3e beþ in Iesu Crist, þat is y-mad 30
 wysdom to ous of God, & riȝtfulnesse, & holynesse, & for-
 buggynge: þat, as it is y-wryte, He þat ioyeþ, ioye he in 31
 God.

And⁷, bryþeren, whan þat ich com to 3ow, y ne come noȝt 1 **2**
 yn hyȝenesse of wordis ne of wysdom, schewenge to 3ow þe
 wytnesse of Crist. For ich demed þat y ne knewe no þing 2
 a-mong 3ow, bote Iesu Crist y-crucifyed. And ich wes 3
 a-mong 3ow in infirmyte, & in gret drede, & in quakyngē.
 & my word & my predicacioun ne wes noȝt in semyngē 4
 wordis⁸ of mannes wysdom, bote in schewyngē of þe spiryt &
 of vertu: þat 3oure feiþ ne be noȝt in mannes wysdom, bote 5
 in þe vertu of God. & we spekeþ wysdom a-mong parfyt 6
 men: bote non wysdom of þis worlde, ne of þe princys of þis
 world þat beþ destroyed: bote we spekeþ þe wysdom of God 7
 in mysterie þat is y-hud, þe whuche wysdom God ordeynyd
 byfor þe worldes to oure ioye: þe whuche wysdom non of þe 8
 princes of þis worlde knew: for ȝif þei hadden y-knowe, þei
 nolde nefer haue crucifyed þe Lord of blysse: but as it is

¹ An *e* in the margin, S.² om. P.³ Before *seo* erasure of *y*.The right half of *o* erased, S.⁴ *o* in *mony* corrected from *e*, S.⁵ fol. 38^b S.⁶ fol. 44^b P.⁷ *ii*^o in a late hand in the margin, S.⁸ *wordis* repeated in the margin, 1st corr. S.

y-wryten, þat þe eyze ne haþ nozt y-seye, ne þe ere ne haþ nozt y-herd, ne haþ nozt y-styed up in-to mannes herte, þat
 10 God haþ¹ y-ordeyned to þilke þat lofep hym. Bote to ous God haþ y-schewed² hit by his Spiryte: for þe Spiryte sercheþ
 11 alle þinges, 3e, & þe depe þinges of God. For what man knowep þilke þinges þat beþ of men, bote þe spyrte of man, þat is in hym? so þilke þinges þat beþ of God no man
 12 knowep, bote þe Spiryte of God. & we ne hafeþ nozt vnderfongen þe spyrte of þis worlde, bote þe spyrte þat is of God; þat we knowen þilke þinges þat beþ y-graunted to ous of
 13 God; þe whuche þinges we ne spekeþ nozt in vntauzt wordes of mannes wysdom, bote in þe techynge of þe Spiryte, tellynge
 14 to spyrtual men spyrtual þinges: bote þe bestych³ man ne parceyfeþ nozt þilke þinges þat beþ of þe Spiryte: for þei ne beþ but folye to hym, & he ne may nozt vnderstonden, for
 15 he is⁴ examyned spyrtualyche. Bote þe spyrtual man demep alle þinges, & he ne is nozt y-demed of no man. For
 16 it is y-wryten, Who⁵ haþ y-knowe þe wyt of oure Lord, bote þe Spiryte of oure Lord, þat haþ enformed hym? & we habbeþ þe wyt & þe vnderstondynge of Crist.

3 1 And, bryþeren, y ne myzte nozt herbyfore speke to 3ow as to spyrtual men, bote as to fleschlyche men, & as to smale
 2 children in Crist. Ich 3ef 3ow mylk⁶ to drynke, & nozt mete; for þat tyme 3e ne myzte nozt, ne 3it now⁷, 3e ne mowe nozt;
 3 for 3it⁸ 3e beþ fleschlyche: for whyles þer beþ⁹ enuye¹⁰ & stryuyng a-mong 3ow, ne be 3e nozt fleschlyche, & walkep
 4 after þe flesch? For whyles þat on saip, Ich am of Poul; & 5 an oþer, Ich am of Apollo; ne be 3e nozt men? & what þanne is Apollo? & what is Poul? His serfauntes in whom 3e habbeþ byleued, & to eferich man as God haþ y-graundy¹¹.
 6 Y plaunted, & Apollo moysted; bote oure Lord 3efep þe 7 waxynge. & þerfore nouþer he þat plaunted is ouzt, ne he 8 þat moysted; bote he þat 3efep þe waxynge is God. Bote he

¹ fol. 45 P. ² fol. 39 S. ³ *e* in the margin S. ⁴ *ded gosleche* in the margin, 1st corr. S. *ded soblyche* follows, P. Cf. Vulg. quia spiritaliter examinatur. ⁵ *who þat* P. ⁶ *mylk* repeated in marg. 1st corr. S.
⁷ After the *w* erasure of two letters, probably þe, S. ⁸ fol. 45^b P.
⁹ fol. 39^b S. ¹⁰ *enmye* P. ¹¹ *y* erased and expunged before *graundy*, S.

þat plaunteþ & he þat moysteþ beþ on ; & eferich man schal
vnderfongen his mede aftur his trauayl. & we beþ Goddes 9
helperes, & 3e beþ Goddes erþe-tylyynge, & Goddes buyld-
ynge. And aftur þe grace of God þat is y-granted to me, as 10
a wys buyldere ich hafe y-sett a foundement; bote an oþer
buldeþ abofe. Bote loke eferych man how he buyldeþ a-bofe.
For no man may setten¹ anoþer foundement þan þat þat is 11
y-set, þat is Iesu Crist. & who-efer þat buyldeþ abofe þis 12
foundement gold, oþer selfer, oþer precyous stones, treo², oþer
hey³, oþer stubbel; eferich mannes werke schal ben openliche 13
y-schewed; & þe day of oure Lord schal declaren it, for in
fuyr it schal be schewed; & fuyr schal pfeſen which mannes
werk. For whos werk þat is y-buyld a-bofe & dwelleþ styлле, 14
it schal vndurfongen his mede. Bote whos werk branneþ 15
a-wey⁴, he schal suffre harmynge: bote he schal be safed;
bote þat schal ben as þoro; fuyr. Ne knowe 3e noȝt þat 3e 16
beþ Goddes temple, & þe Spiryte of God⁵ dwelleþ in 3ow?
& who-efer þat defouleþ þe temple of God, God wole de- 17
struyen⁶ hym: for 3e beþ þe holy temple of God. No man 18
bygyle 3ow: 3ef þer seme eny man among 3ow a wys man in
þis world, be he y-maad a fool, þat he be a wys man. For þe 19
wysdom of þis world is folye byfore God. For it is y-wryten,
Ich wole take wyse men in hure folye: & eftsones, God 20
knoweþ þat þe þouȝtes of wyse men beþ veyn. & þerfore no 21
man reioyesche hym-selfen a-mong men. For alle þinges beþ
3ouren; wheþer hit be Poul, oþer Apollo, oþer Petur, oþer þis 22
worlde, oþer lyf⁷, oþer deþ, oþer þinges þat beþ nouþe, oþer
þinges þat schuleþ comen heraftur; for alle þinges beþ
3ouren; & 3e beþ of Crist, & Crist is of God. 23

Bote þer is y-herd fornycacyoun a-mong 3ow, & such 1 **5**
fornycacyoun as ne is noȝt a-mong mysbylefed men, in so
muche þat summe of 3ow hafe his fadur wyf. & 3e beþ 2
y-blowe wiþ pruyde, & 3e ne hafeþ y-mad no sorow, þat he be
don a-wey from þe myddel of 3ow, þat haþ⁸ y-do þis dede. & 3
ich, þat am absent in body & present in spiryte, hafe y-demed

¹ *setten* repeated in the margin, 1st corr. S.² *o* nearly erased, S.³ om. P.⁴ fol. 46 P.⁵ fol. 40 S.⁶ *e* in the margin, S.⁷ *þe lyf* P.

4 as present¹ þilke þat haþ y-don so, in þe nome of oure Lord
 Iesu Crist, whan 3e beþ y-gedered to-gedere in my spiryt, wiþ
 5 þe vertu of oure Lord Iesu, to take þilke man to Satanas in
 slauȝt of his flesch, þat þe spiryt be saf in þe day of oure
 6 Lord Iesu Crist. Ȝoure ioyyngne ne is noȝt good. Ne² knowe
 7 3e noȝt þat a lytel sowrdow³ schendep al-to-geder? þerfore
 make 3e clene Ȝoure olde sowrdow³, þat 3e ben a newe
 spryngenge to-gedere, as 3e beþ þerf. For Crist is y-offred,
 8 oure astur-lomb⁴: & þerfore ete we, not in þe olde sowrdow³,
 ne in sowrdow³ of malyce, ne of wykkednes, bote in þerfnes of
 9 clernes & of trewþe. Y wrot to ȝow in an epystel þat 3e ne
 10 medle noȝt wiþ lecchoures, ne wiþ none lecchoures of þis
 world, ne wiþ coueytous men, ne wiþ rafeneres, ne wiþ hem
 þat serfeþ mawmetes; for wharto schulde 3e elles haue y-gon
 11 out from þe world: & now ych haue y-wryte to ȝou þat 3e ne
 medle noȝt wiþ hem; & ȝif he þat is y-cleped a broþer of ȝow
 is a lecchour, oþer a coueytous man, oþer serfyngge to maw-
 metis, oþer a mysseggere, oþer dronkelew man, oþer a rafeyner;
 12 ne ete 3e noȝt⁵ wiþ such a manere man. & what is þat to me
 for-to demen of þilke þinges þat beþ wiþouten-forþ? Ne
 13 deme 3e noȝt of⁶ þilke þinges þat beþ wiþinne-forþ? For
 þilke⁷ þat beþ outen-forþ God schal deme. Doþ a-wey þat
 6 1 þing þat is efel from ȝow-selfen. And dar þer any of ȝow, þat
 haþ any þing a-ȝeyn oþer, ben y-demed to-fore wikked men
 2 & noȝt to-fore goode men? Wheþer 3e ne knowen noȝt þat
 goode men habbeþ to demen þis word? & ȝif þis world schal
 ben y-demed in ȝow, be 3e noȝt worþi to demen þe leste
 3 þinges? Ne knowe 3e noȝt þat we schulleþ demen angeles?
 4 How muche more þanne wordlyche þinges. & þerfore ȝif 3e
 habbeþ wordlyche domes⁸ a-mong ȝow, þilke þat beþ y-left
 5 worþi a-mong ȝou, ordeyneþ hem for to demen⁹. To Ȝoure
 schame y sugge it. Is þer no wys man of ȝow þat may
 6 demen by-twene hym & his broþer, bote on broþer st[r]yueþ
 7 in dom wiþ his broþer, & þis is a-mong mysbylefed men?

¹ fol. 46^b P. ² fol. 40^b S. ³ *dow³* repeated in the margin, 1st corr.(?) S.

⁴ *after lomb* P. ⁵ *ne ete 3e noȝt* repeated in the margin, 1st corr.(?) S.

⁶ *of* inserted above the line, S. ⁷ fol. 47 P. ⁸ fol. 41 S. ⁹ For *for*
to demen P. has *to comen*.

& now algates þer is sunne a-mong 3ow, þat 3e han domes a-mong 3ou. Why ne suffre 3e noȝt raþere wrong? Why ne suffre 3e noȝt raþer gylynge? Bote 3e doþ wrong in gyle also 8 to 3oure bryþeren. Wheþer 3e knowe noȝt þat wykked men 9 ne schuleþ noȝt haue þe kyngdom of heuene? Ne erre 3e¹ noȝt: for nouþer lecchoures, ne þilke þat serfeþ false goddis, ne spouse-brekeres, ne sodomytes, ne þefes, ne coueytous 10 men, ne dronken men, ne glotones, ne curseres, ne rafeneres, ne schulleþ not owe² þe kyngdom of God. And 3e weren 11 suche: 3e³, bote 3e beþ now y-wasche, & 3e beþ y-halewed, & beþ y-iustifyed in þe name of oure Lord Iesu Crist, & in þe Spiryte of oure God. Alle þinges beþ lefful to me, bote alle 12 þinges ne beþ noȝt spedful to me. Alle þynges ben lefful to me, bote y ne schal noȝt ben ybrouȝt⁴ aȝeyn vnder no mannes power⁵. Mete to þe wombe, & wombe to þe mete: & God 13 wole distruye boþe þe body & þe mete. & þe body ne is noȝt to fornycacyoun, bote to oure Lord: & oure Lord to þe body. & God haþ rered up oure Lord, & he wole areren us 14 up by his verteu. And ne knowe 3e noȝt þat 3oure bodyes 15 beþ membres of Crist? schal⁶ me take þanne Cristis membres, & make hem þe membres of an hore? God forbede. Ne knowe 3e noȝt þat he þat draweþ hym to an hore 16 ys y-mad on body wiþ hure? For he seyde, þei schulleþ ben⁷ tweyn in on flesch. Bote þilke þat draweþ to God beþ 17 on spirit. Fle 3e fornycacyoun. Eferech synne þat a man 18 doþ it is wiþ-uten þe body, bote he þat doþ fornycacyoun synneþ in-to his body. Wheþer 3e ne knowe noȝt þat 3oure 19 membres beþ þe temple of þe Holy Gost, þat is in 3ou, whom 3e han of God? &⁸ 3e ne beþ noȝt 3oure owne; for 3e beþ 20 y-boȝt for a gret prys: & þerfore glorifye 3e God & bere 3e hym in 3oure body.

And þo ilke þinges þat 3e wryten to me, þat it is good 1 **7** for a man þat he ne touche no womman. Bote, for forny- 2 cacioun, eferich man hafe his⁹ wyf, & eferiche womman hure

¹ *ne erre 3e* repeated in the margin, 1st corr.(?) S.

² fol. 47^b P.

³ om. P.

⁴ *y* om. P.

⁵ *e* in the margin, S.

⁶ fol. 41^b S.

⁷ *ben* (expunged) follows, S.

⁸ fol. 48 P.

⁹ *his* in a later hand above the line, S. a P.

3 housbonde¹. & þe housbonde zelde his dette to his wyf; &
 4 þe womman also to hure housbonde. þe womman ne haþ no²
 power of hure owne body, bote þe housbonde haþ: ne þe
 housbonde ne haþ no power of his owne body, bote þe
 5 womman haþ. Ne bygyle 3e nozt to-gedere, but it be to²
 a certeyn tyme of 3oure boþe assent, þat 3e ben occupied in
 preyyng, & afturward turne 3e a3eyn to þe same doyinge, þat
 6 þe defel ne tempte 3ow nozt for 3oure in-contynence. Bote
 þese þinges y sugge to 3ow 3efyng 3ou lefe, & nozt comaun-
 7 dyng. For ich wole þat alle men ben as ich myselfe. Bote
 eferyche man haþ a propre 3ifte of³ God, on man so, & an
 8 oþer man so. & y seye to þilke þat beþ vn-weddyd & to
 wydewes, It is good for hem to ben so, 3if þei dwellen stille
 9 as ych do. Bote 3if þei⁴ mowe nozt ben contynent, ben þei
 y-wedded: yt is betur to ben y-wedded þan to ben y-brent.
 10 Bote to þilke þat beþ ywedded⁵ to-gedere ych comaunde,
 & not ych, bote oure Lord, þat þe wyf ne⁶ departe hure
 11 nozt from hure housbonde, & 3if heo doþ⁷, dwelle [heo]⁸
 stille vn-wedded, oþer elles turne heo a-3eyn to hure hous-
 12 bonde, & þe housbonde ne lefe nozt his wyf. To oþer men y
 seye, & not oure Lord, A man þat haþ a mysbylefyd wyf &
 heo⁹ assenteþ to dwelle stille wiþ hym, ne lefe he nozt hure.
 13 & þe womman þat haþ a¹⁰ mysbylefed man to housbonde þat
 assenteþ to dwelle wiþ hure, ne lefe heo⁹ nozt hure housbonde.
 14 For a mysbylefed man is y-maad holy þoro3 a feyþful
 womman, & a mysbyleued womman is y-mad holy þorow3
 a feyþful man: oþer elles 3oure children weren vnclene; bote
 15 now þei beþ holy. & 3if þilke þat is mysbylefed goþ a-vey,
 go he a-vey: for in suche nouþer broþer ne suster is soget to
 16 þraldam: bote in pes God haþ y-cleped us. & þerfore 3if þe
 womman knoweþ þat heo schal safen hure housbonde, oþer þe
 17 man knoweþ þat he schal safen his wyf: ryzt as God haþ
 departed to eferych man, & as God haþ y-cleped eferich man,
 18 so walke he as y teche in alle¹¹ churches. He þat is circum-

¹ *husbond* repeated in the margin, S.² om. P.³ fol. 42 S.⁴ fol. 48^b P.⁵ *y weddeþ* P.⁶ *ne be* P.⁷ þ erased after the *o*, S.

doþ P.

⁸ *sche* inserted in later hand on erasure, S. *he* P.⁹ *3e* P.¹⁰ *haþ a* in the margin with caret to mark insertion, S.¹¹ fol. 42^b S.

sidid¹ & is y-cleped, ne brynge he noȝt to þe prepucye. & he
 þat is y-cleped in þe prepucye, ne be he noȝt y-circumsydid.
 For circumscycyoun is noȝt, ne þe prepucye nouȝer; bote þe 19
 kepynges of þe comaundementis of God. & eferiche man in 20
 þe clepyng þat he is ycleped, duelle he stille to-fore God.
 ȝif þou art a serfaunt þat art y-cleped, ne charge þou noȝt; 21
 but ȝif þou myȝt be mad fre, vse it þe more. For he þat is 22
 y-cleped in oure Lord, he is oure lordes serfaunt & is freman;
 also he þat is a fre man & y-cleped, he is Cristis serfaunt.
 ȝe beȝ y-boȝt þorowȝ prys; ne wilne ȝe noȝt to ben y-mad 23
 mennes serfauntes. & eferiche man in þat þing þat he is 24
 y-cleped broȝer, in þat dwelle he stille to-fore God. Of 25
 maydenes y ne hafe non commaundement: bote a counseyl
 ych ȝefe as he þat haȝ y-had mercy of God, þat y be trewe.
 For y trowe þat it be good for þe nede þat is nouȝe, & þat it 26
 is good to a man for-to be so. Bote ȝif þou art y-bounden to 27
 þi wyf, ne seche þou noȝt to ben vnbounden. ȝif þou art
 vnbounden, ne wilne þou noȝt to sechen a wyf. & ȝif þou 28
 takest þe a wyf, þou ne synnest noȝt; & ȝif a mayde be
 y-wedded, heo ne synneȝ nouȝer. Napeles suche schulleȝ
 haue tribulacyoun of hure flesch: bote y spare ȝow. & 29
 bryȝeren, y sey to ȝow þese þinges, tyme is schort; an oȝer is,
 þilke þat² habbeȝ wyfes³, ben þei, as þouȝ þei ne hadden none
 wyfes; & þilke þat wepeȝ, as þilke þat wepeȝ noȝt; & þilke 30
 þat ioȝeȝ, as þilke⁴ þat ioȝeȝ noȝt; & þilke þat buggeȝ, as
 þilke þat oweȝ no þing; & þilke þat vseȝ þis worlde, as þauȝ 31
 þei ne vsed it noȝt: for þe fygure of þis worlde passeȝ forȝ.
 & ych wole þat ȝe ben wiȝ-uten bysynesse of þe worlde. 32
 He þat haȝ no wyf þenkeȝ whuche þinges beȝ of God, &⁵ how
 he schal plese God⁶: but he þat haȝ a wyf is bisy aboute 33
 þinges þat beȝ of þe worlde, & how he schal plese⁶ his wyf,
 & so he is departed. & a womman þat is a mayden & vn- 34
 wedded þinkeȝ whuche þinges beȝ of God, & þat heo be holy
 in body & in spiryȝ: but heo þat is y-wedded þynkeȝ þinges
 þat beȝ of þe worlde, & how heo schal plesen hure housbonde.

¹ fol. 49 P.² fol. 43 S.³ fol. 49^b P.⁴ After *þilke* erasureof four letters. An *e* in the margin, S.⁵ om. P.⁶ *God but...schal**plese* inserted later, P.

35 But þese þinges y sey to 3ow for 3oure profyte ; noȝt þat
 y þrowe to 3ow a gren, but for þat þing þat is honest, & þat
 it¹ 3efe 3ow myȝt to knowe wiþ-uten lattynge to bysechen
 36 oure Lord. & he þat troweþ þat me holdeþ hym an efel man
 for his mayde, þat heo² is ouer-waxe, & it mote be so : þat he
 haþ wylle to don do he ; for þouȝ he be wedded, heo ne
 37 synneþ noȝt. & he þat haþ sadlyche y-stabled in his herte,
 noȝt hafynge nede, but power of his wylle, & haþ y-demed in
 38 his herte to kepen³ his mayde, he doþ wel. & he þat maryeþ
 his mayde doþ wel also ; & he doþ⁴ betere⁵ þat maryeþ hure
 39 noȝt. Also longe as a wommannes housbonde lyfeþ, heo⁶ is
 y-bounde to þe lawe ; bote ȝif hure housbonde dye, heo⁶ is
 delyfered from þe lawe of hure housbonde : be heo y-wedded
 40 to whom heo⁶ wole, bote onlyche in God. Bote heo⁷ is muche
 more betere ȝef heo⁷ dwelle stille so, aftur my counseyl : & y
 trowe þat ych haue þe Spiryte of God.

11_{1,2} Be⁸ ȝe my foleweres, as ych am Cristis folewere. And
 my bryþeren, y preyse⁹ 3ow, for in alle þinges ȝe hafeþ mynde
 of me ; & riȝt so as ych ȝefe 3ou my comaundementis, so ȝe
 3 holdeþ hem. And ych wole þat ȝe knowen, þat þe hed of
 eferych womman is a man ; & þe hed of eferich man is Crist ;
 4 & þe hed of Crist is God. Eferich man þat preyeþ oþer
 5 prophecyeþ wiþ a kefered hed, he defouleþ his hed. Bote
 eferech womman þat preyeþ oþer prophecyeþ wiþ hed¹⁰ vn-
 heled, defouleþ hure hed : for it is al on as þouȝ he¹¹ were
 6 balled. For ȝif a womman be noȝt y-kefered, be heo
 y-dodded : & ȝif it be foul for a womman to ben y-dodded
 7 oþer balled, wrye heo hure hed. But a man ne schal noȝt
 wrye his hed, for he is þe ymage & þe ioie of God : & þe
 8 womman is þe ioie of a man. For þe man ne is noȝt of
 9 womman, bote þe womman is of man : for man ne¹² is noȝt
 10 y-mad for þe womman, bote þe womman for þe man : &
 þerfore þe womman schal haue an¹³ helyng on hure hed, for
 11 angeles. Naþeles nouþer man wiþ-oute womman, ne womman

¹ ȝe P.² heo in the margin with caret to mark insertion, S. ȝe P.³ First e inserted above the line, S. ⁴ fol. 50 P. ⁵ fol. 43^b S. ⁶ ȝe P.⁷ ȝhe P. ⁸ fini C vii ; C x in the margin, P. ⁹ preye P. ¹⁰ þe hed P.¹¹ it P. ¹² fol. 50^b P. ¹³ fol. 44 S.

wiþ-outen man *in* oure Lord. For riȝt as womman is man, 12
 riȝt so man is þorowȝ womman; & alle þei beþ of God.
 Deme ȝe ȝow-selfe: wheþer it byseme a womman vnkefered 13
 to preyen to God? þe kynde of hem techeþ ȝow: & ȝif 14
 a man norsche his her, it is schenschype to hym; bote ȝif 15
 a womman norsche hure her, it is worschupe for hure: for
 heres beþ y-ȝeuen to hure for hure keferynge. And ȝif þer 16
 be any of ȝow a stryfer, we ne hafeþ no suche custom, ne
 Goddes churchen nouþer. & þese þinges y bydde ȝow, noȝt 17
 preysynge¹, þat ȝe comeþ to-gedere *in* þe churchen. Ich heere 18
 þat þer be dissensyones a-mong ȝow, and a party y trowe it.
 For it byhofeþ þat þer ben heresyas a-mong ȝow, þat þilke 19
 þat beþ apprefed men a-mong ȝow ben openlyche y-schewed.
 And þerfore whan ȝe comeþ to-gedere *in-to* on, now it falleþ 20
 noȝt for ȝow to eten oure Lordes soper²: for eferich man 21
 takeþ byfore his soper for-to eten; & on is an-hungred, & an-³
 oper is dronken. Wheþer ȝe ne hafeþ none houses to eten *in* 22
 & drynken *in*⁴? oper ȝe dispiseþ Godes churchen, & schendeþ
 þilke þat haueþ none houses? What schal⁵ ich seye to ȝow?
 Ich preyse ȝow, bote *in* þis ich preyse ȝow noȝt. And ich 23
 hafe vnderfongen of oure Lord þat ich hafe y-take to ȝow:
 for oure Lord Iesus *in* þat nyȝt þat he was y-take⁶ toke bred;
 & dude þankynges to God, & brake it, & seyde, Take ȝe, 24
 & ete ȝe: þis is my body þat schal be take for ȝou: makeþ
 þis *in* mynde of me. Also aftur þat he had souped⁷ he toke 25
 þe cuppe, & seyde, þis cuppe is a newe testament *in* my
 blod: makeþ þis, as ofte as ȝe drynkeþ, *in* mynde of me.
 For as ofte syȝes as ȝe eteþ þis bred, & drynkeþ þis cuppe, 26
 ȝe schulen schewen þe deþ of oure Lord forto⁸ þat he come.
 & so who-euere þat eteþ þis bred or drynkeþ þe cuppe of 27
 oure Lord vnworþylyche⁹, he schal be gulty of oure Lordes
 body & his blood. And þerfore prefe a man hym-selfe, & 28
 so ete he of þis bred, & drynke he of þis cuppe. For he³ þat 29
 eteþ & drynkeþ vnworþiliche, eteþ & drynkeþ dom to hym-
 selfe, noȝt demynge oure Lordes body. & among ȝow þer 30

¹ *in pr.* P. ² *sakement* added in the margin, 1st corr. S. ³ om. P.

⁴ & P. ⁵ fol. 51 P. ⁶ nota in the margin; fol. 44^b S. ⁷ *y souped* P.

⁸ *tyl* P. ⁹ *vn* inserted above the line, S.

31 beþ many seke & many febel, & many beþ aslepe. & 3if we
 demen ous-selfe, þanne ne schulde we noȝt ben y-demed.
 32 But whyles þat we beþ y-demed of oure Lord¹, we beþ
 33 a-mendyd, þat we ne be noȝt y-dampned wiþ þis world. And
 þerfore, breþeren, whan 3e comeþ for-to eten, abyde 3e to-
 34 gydere eferichone oþer. & 3if þat any man be an-hungred,
 ete he at home, þat 3e ne come noȝt to-gedere in-to dom.
 Oþer þinges y wole ordeyne whanne þat y come my-selfen.

12 1 Of spirytual þinges, my breþeren, y ne wole noȝt þat 3e
 2 ben vnknowynge. For 3e wyteþ wel þat whylys 3e weren
 mysbyleued, as 3ee weren y-lad, 3e wenten to dombe maw-
 3 metes. And² þerfore y certefye 3ow, þat no man spekyng in
 þe spiryt of God seiþ, A-cursed Iesu; & no man may seye,
 4 Oure Lord Iesus, bote it be in þe Holy Spiryt. And þer ben
 5 dyuerse graces, bote it is al on Spiryt. And þer ben dyuerse
 6 seruynges, bote it is al on Lord. And þer ben dyuerse
 manere werchynges, bote it is on God, þat worcheþ alle
 7 þinges in alle þinges. & to eferich man þer is y-graunted
 8 a schewynge of þe spiryt to profyte. To on man³ þer is
 y-graunted speche of wysdom þoroȝ þe Spiryt; to anoþer man
 9 speche of kunnyng þoroȝ þe same Spiryt; to anoþer man
 feiþ in þe same Spiryt; to an-oþer man⁴ grace of helynge
 10 men; to an-oþer man werchyng of vertues; to an-oþer pro-
 phecye; to an-oþer discrecyoun of spirytes: to an-oþer dyuerse
 11 kyndes of langages; to an-oþer interpretacyoun of wordis: and
 alle þese þinges wercheþ on Spiryt, departynge to dyuerse men
 12 as he wole hym-self. And ryȝt as þe body is on, & haþ many
 membres, & þouȝ þe membres ben many, 3it þei beþ alle on
 13 body; ryȝt so Crist. For in on spiryt alle we beþ y-baptized
 into on body, boþe Iewes & oþer Gentyles, and serfauntes &
 14 freo men: & alle we haueþ y-drunke of on Spiryt. & þe
 15 body ne is noȝt for on membre, bote many membres. & 3if
 þe fot seiþ, Y ne am noȝt þe hond, y ne am noȝt of þe body;
 16 3et he is ner-þe-later of þe body. & 3if þe ere seiþ, For y ne
 am noȝt þe yȝe, y ne am noȝt of þe body; he ne is nefer-þe-
 17 later of þe body. 3ef al þe body were yȝe⁵, where were þe

¹ fol. 51^b P. ² fol. 45 S. ³ *to on man* repeated in the margin, 1st
 corr. Below it *peuyte* in a xvith century hand, S. ⁴ fol. 52 P. ⁵ fol. 45^b S.

herynge? & ȝif al were herynge, where were smellynge? Bote now God haþ y-set þe membres eferychone of hem in þe 18 body, as he wole hym-selfen. & ȝif alle þe membres weren on 19 membre, where were þe body? Bote now þe membres beþ 20 many, bote þe body ne is but on. And þe y^{3e} ne may not 21 seye to þe hond, Me nedep noȝt þyne workus¹: ne þe hed to þe feet, ȝe ne beþ noȝt nedeful to me. Bote þilke membres of 22 þe body þat semeþ most febel, þei² beþ most nedful: & þilke 23 membres þat semeþ us most vnnobel of þe body, aboute hem we doþ most worschupe; & þilke membres þat beþ most in-honest, to hem we doþ most honestee; for oure honeste 24 membres ne haueþ nede of no þing: bote God haþ y-tempred þe body, ȝefyng to hym þat fayled ouȝt þe more worschupe; þat þer be no debate in þe body, bote þat³ alle þe membres 25 ben bysy eferichone for oþer. And ȝif any membre suffre any 26 þing, suffren alle þe membres to-gedere; oþer ȝif on membre ioie, ioien alle þe membres to-gedere. & ȝe beþ Cristis body, 27 & membres of a membre. And God haþ y-put in his church, 28 furst sum men aposteles, in þe secunde place prophetes, in⁴ þe þridde techeres, seþþe vertues, seþþe graces of helynge men, helpynges, gouernynges, dyuerse kyndes of langages, interpre- tacyons of wordys. Wheþer⁵ alle ben aposteles? oþer alle 29 prophetes? oþer alle techeres? oþer alle vertues? wheþer 30 alle men han grace to hele men? wheþer alle men speken dyuerse⁶ langages? wheþer alle men maken interpretacyoun of wordys? Folewe ȝe þe betre ȝiftes of grace. & ȝit y wole 31 schewe ȝow a more excellent weye.

ȝef⁷ þat y speke wiþ mennes tunges oþer wiþ aungeles 1 **13** tunges, & y ne haue noȝt charyte⁸, y am y-mad as bras þat sounep, oþer a cymbal þat sounep. & ȝef y haue eueriche 2 prophecie, and knowe alle pryuetees, & ȝif y haue euery cunnyng & euery feiþ, so þat y mowe mefen hulles from hure places, ȝif y ne haue no charite, y ne am noȝt. And ȝif y dele 3 al my catel in-to pore mennes lyflode, & ȝefe my body to brenne, & y ne haue no charite, it profyteþ me no þing.

¹ fol. 52^b P.² þat P.³ om. P.⁴ & in P.⁵ fol. 46 S.⁶ fol. 53 P.⁷ The rubric in P is a Z.⁸ charyte repeated in the

margin, 1st corr. S.

4 Charite is pacyent & benygne; charite ne hateþ no man,
 5 ne doþ not wykkedlyche, ne is not y-blowe wiþ pruyde; he
 ne¹ is not coueytous, he ne secheþ nozt his owne þinges, he ne
 6 is nozt y-wrapþed, he ne þenkeþ non yuel, ne ioeyeþ nozt up-on
 7 wykkednesse, bote ioeyeþ to trewþe; alle þinges he suffreþ,
 alle þinges he byleueþ, alle þinges he hopeþ, alle þinges he
 8 abydeþ. Charite ne falleþ nefer a-vey: wheþer þat pro-
 phecyes schuleþ ben voydyd a-vey², oþer langages schulen³
 9 cessen, oþer cunnynges schal be destroyed. For a party we
 10 knoweþ, & a party we prophecyeþ. Bote whanne þat comeþ
 þat is parfyte, þanne it schal ben voyded þat þinge þat ne is
 11 bote a party. Whan y was a lytel chyld, I spak as a lytel
 chyld, & y þouzte as a lytel child, & y safered as a lytel chyld:
 bote whenne y was man, y voyded a-vey þilke þinges þat
 12 weren of childhode. We seþ now þorow; a myrour in derk-
 nesse, bote þanne we schulen sen face to face. Now y knowe
 a partye, bote þanne y schal knowe ryzt as y am y-knowe
 13 my-selfe. & now dwelleþ þes þinges, feiþ, hope, & charite;
 bote þe gretteþ of þese is charyte.

II. CORINTHIANS.

6 ¹ And⁴, breþeren, helpynge 3ow we bysecheþ þat 3e ne
 2 resceyfeþ nozt þe grace of God in veyn; for he haþ y-sayd,
 In an acceptabel tyme y haue y-herd⁵ þe, & in þe day of hele
 y haue y-holpe⁵ þe; and lo, now is an acceptabel tyme, and a
 3 day of hele. & 3efe 3e non offencyoun to no man, þat 3oure
 4 seruyse ne be not y-blamed; bote in alle þinges 3efe we ous-
 seluen as Goddes serfauntes, in myche pacyence, in tribu-
 5 lacyones, in nedyschepe, in angwysch, in woundynges, in
 prisonynges, in bytraynynges, in wakynges⁶, in trauayles, in
 6 fastynges, in chastyte, in kunnynges, in longe abydynges, in
 7 softnesse, in þe Holy Gost, in charite⁷ nozt y-feyned, in word
 of trewþe, in þe uertu of God; þorou; þe armer of riztfulnesse
 8 on þe riztsyde & on þe lyftsyde, þorou; worschupe & vnnobel-
 nesse, þorou; diffamynges & good loos; as gylores, bote as men

¹ om. P.² fol. 46^b S.³ fol. 53^b P.⁴ No heading in the MSS.⁵ y om. P.⁶ fol. 54 P.⁷ fol. 47 S.

þat beþ trewe ; & þouȝ ȝe ben y-knowe, ȝet be ȝe as þilke þat 9
 beþ vnknowe ; as þilke þat dyep, & lo, we lyfep ; as þilke þat
 beþ y-chasted, & nouȝt y-slawe ; as þilke þat beþ drery, bote 10
 efermore ioyenge ; as þilke þat beþ nedy, bote makynge many
 men ryche ; as þilke þat hafep nouȝt, bote oweþ alle þinges.
 Oure mouþ is opned to ȝow, ȝe Corynthes, oure herte is 11
 y-drawen a-brood. Ne be ȝe nouȝt y-angwysched in ous, bote 12
 be ȝe y-angwysched in ȝoure owne in-wardnesse. & hafynge 13
 þe same remuneracyoun, as to my chyldren y seye, Be ȝe
 y-drawen abroad. Ne lede ȝe no ȝok wiþ mysbylefed men : 14
 for what a-cord is þer bytwene riȝtfulnesse¹ & wykkednesse ?
 oper what felowschupe bytwene lyȝt & derknesse ? Oper 15
 what a-cord by-twene Crist & þe defel ? oper what party haþ
 a welbyleued man wiþ a mysbyleued man ? Oper what 16
 assent bytwene þe temple of God & wiþ mawmetes ? For ȝe
 beþ þe temple of lyfyng God² ; as God seiþ hym-selfen, Y
 wole dwellen in hem, & y³ wole wonen a-mong hem ; & y
 wole ben hure God, & þei schuleþ be my pepel. Wherefore 17
 God seyþ, Goo ȝe a-vey from þe myddel of hem, & be ȝe
 departyd from⁴ hem, & ne touche ȝe non vnclene þing ; and y
 wole resceyue ȝou, & y³ wole be ȝoure Fadur, & ȝe schulen be 18
 my sones & my douȝteren. Sustur, in þis manere seynt Poule
 wryteþ to þe Corynthes.

GALATIANS.

And⁵ to Galathes he wryteþ, & seyþ, Lo, y Poule seye to 2 **5**
 ȝow, þat ȝef ȝe beþ circumcyded, Crist profyteþ ȝow no þing.
 For y bere wytnesse eftsones to euerich man þat circumcydeþ 3
 hym-selfen, þat he³ is dettour to don al þe lawe. & ȝe beþ 4
 y-voyded a-vey from Crist, for ȝe þat beþ y-iustifyed in þe
 lawe, ȝe beþ y-fallen a-vey from grace. For ȝe ne abydeþ 5
 nouȝt þe hope of riȝtfulnesse þoroȝ þe spiryt of bylefe. & in 6
 Iesu Crist nouþer cyrcumsysyon⁶ is ouȝt worþ, ne þe pre-
 pucye nouþer ; bote feiþ þat worcheþ by charite. ȝe ronne 7
 wel ; who haþ y-lat ȝou nouþe, þat ȝe ne obeyscheþ ȝou nouȝt to

¹ an *e* in the margin, S.² fol. 54^b P.³ om. P.⁴ fol. 47^b S.⁵ *ad Gal.* in the margin, S.⁶ *cyrcumsyoun* P.

8 þe trewþe? Ne assente 3e to no man in þis, for þis per-
 suacyoun (or, euidence)¹ ne is noȝt of hym þat haþ y-cleped
 9 3ow. A² lytel sourdouȝ schendeþ al-to-geder a gret pese.
 10 Bote y truste in 3ow in oure Lord, þat 3e ne woleþ safere non
 oþer þing: bote he þat affrayeþ 3ou schal bere his dom,
 11 whyche-efer he be. And breþeren, 3if y³ preche 3it circum-
 sisyoun, wharto suffre ych 3et persecucyoun? þanne is þe
 12 sclaunder of þe cros y-voyded away. & wolde God he were
 13 y-kut away þat affrayeþ 3ou þus. My breþeren, 3e beþ
 y-cleped in-to fredom; & ne 3efe 3e noȝt 3oure fredom in-to
 occasyoun of flesch, bote serfe 3e to-gedere þoroȝ charite of
 14 spiryt. For⁴ eferich lawe is fulfilled in on word, þou schalt
 15 lofe þi⁵ nexte⁶ neyȝeboure as þi-selfe. & 3ef 3e byteþ &
 gnaweþ to-gedere, byseþ 3ou lest 3e ben y-wasted away
 16 eferichone of oþer. &⁷ y sey 3ou in Crist, Walke 3e in Crist,
 17 & 3e ne schuleþ noȝt fulfyllen þe desyres of þe flesch. For þe
 flesch coueyteþ aȝeyn þe Spiryte, & þe Spyrte a-ȝeyn þe flesch;
 for þese beþ aduersaryes eferychone to oþer; þat 3e do noȝt
 18 al þat 3e wolleþ. & 3if 3e beþ y-lad þoroȝ þe Spyrte, 3e beþ
 19 not vnder lawe. & þe workes of þi flesch beþ opene, þat
 20 beþ fornycacyoun, vncleennesse, in-contynence, seruyse of
 false goddes, wycche-craftes, enemytees, stryfinges, hatynges,
 21 wrappes, chydynges, debates, sectes, enuyes⁸, manslauȝtes,
 dronkenesse, etynge out⁹ of mesure, & oþer þat beþ y-lyche
 þese, þe whuche y sey 3ow by-fore, as y haue y-seyd 3ow.
 For þilke þat doþ suche þinges ne schuleþ noȝt haue þe
 22 kyngdom of hefene. Bote þe fruyt of þe Spyrte is charyte,
 ioye, pees, pacyence, longe abydyng, benyngnyte, goodnesse,
 23 mansuetude (þat is, myldene[sse])¹⁰, feiþ, softnesse, contynence,
 24 chastite; aȝeyn suche þer ne is no lawe. & þilke þat beþ
 of Crist haueþ y-crucifyed hure flesch wiþ vyces and wiþ
 coueytynges.
 25, 26 And 3if we lyfeþ in Spyrte, walke we in Spyrte. Ne be
 we noȝt y-mad coueytous of veyn glorie, taryynge eferychone

¹ or euidence in the margin, 1st corr. S., or euidence precedes persuacyoun in P. ² fol. 55 P. ³ ich P. ⁴ fol. 48 S. ⁵ þei P.

⁶ expunged, S. ⁷ Dominica xiiii post trinitatem in the margin in a xvith century hand, S. ⁸ ennuyes P. ⁹ fol. 55^b P. ¹⁰ þat is myldene... in the margin, 1st corr. S. þat is myldenesse follows mansuetude, P.

oper, & hafynge enuye eferichone to oper. And breþeren, 3ef 1 **6**
 any man¹ be y-ocupyed in any trespas, 3e þat beþ spirytual,
 enformeþ such a man in þe spiryt of softnesse; byholdynge
 þi-selfe lest þat þou be y-temptyd. On of 3ow bere operes 2
 burþenes, & so 3e schuleþ fulfullen Cristes lawe. For who 3
 þat weneþ þat he be any þing, whan þat he ne is nozt, he
 bygyleþ hym-selfe. Bote eueryche man prefe his owne werk, 4
 & so he schal ioyen in an-oper man, & nozt in hym-selfen.
 For eferych man schal bere his owne burþene. And he þat 5,6
 is y-tauzt, comune he to hym þat techeþ in alle goode þinges.
 Ne erre 3e nozt, for² God ne wole nozt ben y-scorned: for 7
 þilke þinges þat a man soweþ³, þilke þinges he schal repen.
 For he þat soweþ in his flesch, of his flesch he schal repe 8
 corrupcyoun; bote he þat soweþ in his spiryt, of his spiryt he
 schal repe an eferlastynge lyf. And ne fayle we nozt doynge 9
 þing þat is good. And þerfore whyle we haueþ tyme, do we 10
 good to alle men, bote most to þilke þat beþ homlyche to þe
 bylefe. & loke 3e what manere letteres y wrot to 3ow [wiþ] 11
 myn owne hond. Alle þilke þat woleþ plesen in flesch, þei 12
 constreyneþ 3ow to ben circumcyded; onlyche for þei ne
 wolde nozt suffre þe persecucyoun of Cristis cros. & nouþer 13
 þei þat circumcydeþ kepeþ þe lawe; bote þei wolden þat 3e
 weren circumcyded, for þei wolden ioyen in 3oure flesch.
 Bote God forbede þat y ioye bote in þe cros of oure Lord 14
 Iesu Crist⁴, þoroȝ whom þe world is y-crucifyed to me, & y to
 þe worlde. For in Iesu Crist nouþer circumsysyoun is⁵ ouzt 15
 worþ, ne þe prepucye nouþer, bote a newe creature. & whyche- 16
 efer þat han y-folewed þis reule, pees & mercy be on hem &
 up-on þe⁶ Israel of God. Aftur þis tyme no man be greuous 17
 to me: for y bere þe markes of þe woundes of Iesu Crist.

EPHESIANS.

To⁷ þe Epheses, suster, he wryteþ, & sayþ, Y þat am 1 **4**
 y-bounden⁸ in oure Lord, pray 3ou þat 3e walken worþilyche

¹ fol. 48^b S. ² fol. 56 P. ³ þ^t a man soweþ repeated in the margin,
 1st corr. S. ⁴ e in the margin, S. ⁵ fol. 49 S. ⁶ om. P.

⁷ Heading: *Epheses* 4C in the original scribe's hand, S. ⁸ fol. 56^b P.

2 in þe clepyng þat 3e beþ y-cleped, wiþ al humelnesse & man-
 suetude, wiþ pacyence, berynge up eferichone oper in charite;
 3 & be 3e bysy to kepe þe vnyte of Spiryte in þe bond of pees.
 4 On body, & on spyrte, as 3e beþ y-cleped in on hope of 3oure
 5,6 clepyng; on Lord, on feiþ, on baptysme, on God & Fader¹
 of alle þinges, & aboven alle þinges, & by alle þinges, & in ous
 7 alle. And to eferich of 3ou is y-graunted grace aftur þe
 8 mesure of þe 3efyng of Crist. Wherfore he seiþ, He þat
 styep up an hy3 þrow3 away wrecchednesse, & 3ef 3iftes to men.
 9 And what is þat, þat he steiþ up an hy3, bote þat he come
 10 doun first in-to þe neþer partyes of þe erþe? & he þat com
 doun is he þat steiþ up a-boven alle hefenes to fulfullen alle
 11 þinges. & he ordeynede summe men aposteles; & summe²
 prophetes; & summe euangelistes; & oper shepherdes &
 12 techeres in-to þe ende of þe worldes; & in-to þe werke of
 13 mynystryng in-to þe buyldyng of þe body of Cryst: forto³
 þat we comen alle to-gedere in vnyte of feiþ, & of þe knowyng
 of Godes Sone, in-to a parfyt man⁴, in-to þe mesure of þe age
 14 of þe fulnesse of Crist. þat we ne ben no3t nouþe smale
 children, fletyng abroad, ne ben no3t y-boren aboute with
 eferych wynd of techyng, in þe wykkednesse of men, in gyle,
 15 to þe deceyt of⁵ errour; bote do we trewþe in charite, & waxe
 16 we in hym þoro3 alle þinges, þat is oure hed, Crist; of whom
 al þe body is y-knyt to-geder by eferich my3t of mynystryng,
 þoro3 worchyng in mesure of eferich membre, þat makeþ þe
 waxyng of þe body in þe buyldyng of hym in charyte.
 17 And þerfore y sey 3ow, & wytnesse to 3ow in oure Lord, þat 3e
 ne walkeþ no3t nouþe as mysbylefed men, þat walkeþ in
 18 vanyte of hure wyt, hauyng a derke vnderstondyng y-mad
 darke þoro3 darknesse, & beþ alyened from þe wey of God,
 þoro3 þe vnkunnyngenesse þat is in hem, for þe blyndenesse
 19 of hure hertes; and þei dispeyryng han y-taken hem-selven
 to vnclannesse, in worchyng of eferyche vnclannesse in-to
 20, 21 couetyse. Bote 3e ne haueþ not so y-lernyd Crist; & 3if 3e
 han y-herd hym, & beþ y-tau3t in hym, as trewþe is in Iesu:

¹ on fader P.² The first two strokes of the second *m* effaced, S.³ Tyl P.⁴ fol. 49b. Heading: *Epheses* in a late hand throughout, S.⁵ fol. 57 P.

do 3e a-vey 3oure olde conuersacyoun, & þe olde man þat 22
 is corrupt þoro3 þe desyres of errour; & be 3e renewed in þe 23
 spyryt of 3oure þou3t, & cloþeþ 3ow wiþ a newe man, þat is 24
 y-schape [þ]orou3¹ God in ry3tfulnesse & in holynesse of
 trewþe. Wherefore, do 3e a-vey lesynge, & speke 3e trewþe 25
 eferych man wiþ his ney3bore: for we beþ eferychone²
 membres to oþer. Be 3e wroþ, & ne sunge 3e no3t: ne þe 26
 sonne go no3t a-doun vp-on 3oure wraþþe: ne 3efe 3e no 27
 stude³ to þe defel. He þat haþ y-stolen here byfore, ne stele 28
 he no3t nouþe: bote trauayle he more, worchyng wiþ his
 honden þat þing þat is good, & he haue wher-of to 3efen⁴ to
 hym þat haþ nede. Ne passe þer non euel word out of 3oure 29
 mouþ, bote 3if þer is any good word to edefyyng of þe feiþ,
 þat 3efe grace to hem þat hereþ. & ne sorowe 3e no3t þe 30
 holy Spiryt of God, in whom 3e beþ y-marked in þe day of
 redempcyoun. Eferych bitternesse, & wraþþe, & indygna- 31
 cyoun, & cryng, & blasphemye, be don a-vey from 3ou, &
 eferyche malice: & be 3e benygne eferychone to oþer, & 32
 merciful, & for3efyng eferychone oþer, as God haþ for3ouen
 3ou in Crist.

And þerfore be 3e foloweres of God, as his dereste children; 1 5
 & walke 3e in lofe, as Crist haþ y-lofed ous, & 3ef hym-selfen 2
 for ous, an offryng & a sacryfye to God in a swet smellyng
 of softnesse. And fornycacyoun, ne non oþer vnclannesse, ne 3
 couetyse, ne be no3t y-nemyd⁵ among 3ou, as it bysemeþ no3t
 goode men; ne non fylþe, ne folye speche, ne harlotrye, þat 4
 ne parteneþ no3t to þe þing: bote raþere þankynges to God.
 For þis wyte 3e wel & vnderstondeþ it, þat eferych lecchour⁶, 5
 oþer⁷ an vnclene man, oþer a coueytous⁸ man, þat is þe
 seruyce of false goddes, ne haþ non erytage in þe kyngdom of
 Crist & of God. No man bygyle 3ou wiþ⁹ weyn wordes: 6
 for herfore þe wraþþe of God com in-to þe children of mys-
 trust. & þerfore ne be 3e no3t y-mad partyneres of hem; 7
 for 3e weren derknesse sumtyme, bote 3e beþ now ly3t in 8

¹ P; 3orou3 S. ² fol. 50 S. ³ fol. 57^b P. ⁴ 3efen repeated in the
 margin, 1st corr. S. ⁵ nemyd on erasure in a later hand, S. y dampned P.
 Vulg. nominetur. ⁶ harlotrye repeated in the margin, 1st corr. S.
⁷ fol. 50^b S. ⁸ fol. 58 P. ⁹ wiþ in the margin, 1st corr. S.

9 oure Lord; & walke 3e as¹ children of lyzt. For þe fruyt of
 10 lyzt is in eferych goodnesse & ryztfulnesse & treuþe. & prefe
 11 3e what þing is wel plesynge to God: & ne comune 3e nozt to
 þe vnfruytful² werkes of darknesse, bote rapere vndernymen
 12 hem; for þilke þinges þat beþ y-don of hem in prifete it is
 13 foul forto speke. & alle þilke þinges þat beþ vndernomen of
 lyzt, beþ openliche y-schewed: & al þynge þat is y-schewed
 14 openlyche is lyzt. & þerfore he sayþ, Aryse up, þat slepest,
 15 & rys³ þou up from deþ, and Crist wole schyne on þe. And
 þerfore, bryþeren, loke 3e how wyslyche 3e walken, nozt as
 16 vnwyse men, bote as wyse men; forbugge 3e tyme, for þese
 17 dayes beþ yuele. & þerfore ne be 3e nozt y-maad vn-redy
 18 men, bote vnderstondynge whuche be þe wyll of God. And
 ne be 3e nozt y-maad dronken þoroȝ wyn⁴, in whom is
 19 leccherye, bote be 3e fulfilled wiþ þe Holy Gost; spekyng
 to 3ou-selven in psalmes & in ympnys &⁵ in spyrytual songes,
 20 syngynge in 3oure hertes, & doynge þankynges to oure⁶ Lord
 efer more for alle men in þe name of oure Lord Iesu Cryst
 21 to God þe Fader; beyng soget eferych man to oþer in þe
 22 drede of Crist. Wymmen also ben sogettes to hure hous-
 23 bondes as to oure Lord. For a man is þe hed of a womman,
 as Crist is hed of holy church, & he is þe safeour of þe body
 24 of holy chu[r]che. & ryzt as holy church is soget to Crist, so
 ben wymmen⁷ sogetes to hire housbondes in alle þinges.
 25 And 3e housbondes, lofe 3e 3oure wyfes, as Crist lofed⁸ holy
 26 church, & 3ef hym-self for hure; to maken hure holy,
 makynge hure clene þoroȝ þe waschyng of water in þe word
 27 of lyf, þat he maketh hure glorious to hym-selven, hafynge no
 wem, ne non ryfelyng, (þat is, no sen)⁹, ne non suche oþer
 28 þing; bote þat he be holy & wiþouten wem. & so men
 schulleþ lofen hure wyfes ryzt as hure owne bodyes. & who
 29 þat lofeþ his wyf lofeþ hym-selven: for þer ne is no man þat
 hateþ his owne flesch; bote norscheþ it & kepeþ it, as Crist
 30 doþ holy church; for we beþ þe membres of his body, of

¹ a P. ² vnryztful P. ³ arys P. ⁴ hym with the downstroke
 of the h visible, the rest erased, P. ⁵ fol. 58^b P. ⁶ fol. 51 S.
⁷ wymmen repeated in the margin, 1st corr. S. ⁸ loueþ, P. ⁹ þ^t is no
 sen in the margin, 1st corr. S.

his flesh, & of his bonys. Wherfore a man schal lefen his 31
fader & his moder, & drawen hym to his wyf; & þei schulleþ
ben tweyn in¹ on flesh. þis sacrament is gret; and y seye 32
in Crist & in holy church. þat eferych of 3ou lofe his wyf 33
as hym-selfen, & drede þe wyf hure housbonde.

And, 3e children, be 3e buxom to 3oure eldren: for þat is 1 **6**
ry3tful. Worschupe þi fader & þi moder, þat is on of þe 2
furste comaundementes² in þe byheste, þat it be weel to þe, & 3
þat þou be longe lyfyng on þe erþe. And, 3e faderes, ne 4
stere 3e no3t 3oure children to wrapþe: bote norsche 3e hem
in þe techyng of oure Lord, & amende hem of here defautes.
Serfauntes³, be 3e boxum to 3oure fleshlyche lordes, wiþ 5
drede & wiþ quakyng, in sympelnesse of 3oure herte, ry3t as
to Crist; no3t serfyng to þe [y3e], as for-to plesen men, bote 6
as Cristes serfauntes, doyng þe wylle of God wyfullyche,
serfyng wiþ a good will as to oure Lord, & no3t as to men: 7
knowyng þat what good dede any man do, he schal vnder- 8
fongen it of God, wheþer⁴ he be a serfaunt oþer a fre man.
And, 3e lordes, do 3e þe same þinges to hem, for3efyng hem 9
þretynges: knowyng þat boþe 3oure Lord & hure Lord is in
hefene, & þer ne is non vnderfongyng of mennes persones⁵
to-fore God. & her-aftur, my breþeren, be 3e y-comforted in 10
oure Lord & in þe my3t of his vertu. & casteþ up 3ou þe 11
armer of God, þat 3e mown stonden a3eyn þe aspyes of þe
defel. For 3oure wrastlyng⁶ ne is no3t a-3eyn flesh & blood, 12
bote a3eyn princes & potestates, a-3eyn þe gouernoures of þe
worlde of þis darknesse, a-3eyn þe spyrytual armer of wykked-
nesse in hefelyche þinges. Wharfore take 3e þe armer of 13
God, þat 3e⁷ mown a3eyn-sonde in þe luther day, & þat 3e
mowen stonde⁸ parfyt in alle þinges. & þerfore cutteþ up 14
3oure lendes⁹, & stonde 3e in trewþe, & cloþeþ 3ou wiþ an
haberioun¹⁰ of ri3tfulnesse, & schoyeh 3oure fet in greyþyng 15
of þe euangelye of pees; and in al þinge, take 3e þe scheld of 16
þe feyþ, in þe whuche 3e mowen quenchen alle þe fury

¹ fol. 59 P.² fol. 51^b S.³ *serfauntes* repeated in the margin,

1st corr. S.

⁴ *where* P.⁵ fol. 59^b P.⁶ *t* inserted in a later hand, S.⁷ 3 nearly effaced, S.⁸ fol. 52 S.⁹ *hertes* precedes in P.¹⁰ *haberioun* repeated in the margin, 1st corr. S.

17 gafelokes & dartes of hym þat is most wykked. & take 3e
to 3ow þe helm of hele, & þe swerd of þe Spiryte, þat is Goddes
18 word: preyng in eferych tyme in spyrte þoroȝ eferych preyere
& bysechyng, & wakyng in spyrte in eferich bysynesse, &
19 preyng for alle goode men, & for me þat þer be y-ȝefe to me
speche in¹ openyng of my mouþ wiþ trust, to make 3ou
20 knowe þe mystery of þe euangely. For whom² y vse wor-
schupfulyche my ligacyon³ (byndyng) in þis chayne, so þat in
21 hym y dare⁴ speke, þat y schulde speke. And for þat 3e
schulden y-knowe, how it is wiþ me & what y do, alle þinges
Tyte, my derest broþer & a trewe serfaunt in oure Lord, schal
22 make 3ou knowe: whom ich hafe y-send⁵ to 3ow for þis
enchesoun, þat 3e knowen how it is wiþ ous to comforte 3oure
23 hertes. Pees be to oure breþeren, & charite wiþ feiþ of oure
24 God þe Fader & oure Lord Iesu Crist. þe grace of God be
wiþ alle hem þat lofeþ oure Lord Iesu Crist [in] incor-
[rup]cyoun⁶. Amen.

PHILIPPIANS.

1 27 Suster⁷, to þe Phylypences he wryteþ in þis wyse, Hafe 3e
worþilyche 3oure conuersacyoun onlyche after þe gospel of
Crist: þat, whanne⁸ ich come & seo 3ou oþer absent yhere of
3ou, þat 3e stondeþ in on spirit & of on soule trafaylyng
28 to-geder to þe feiþ of þe euangelye; & in no þing be 3e a-gast
of 3oure aduersaryes: þat is to hem an enchesoun of per-
29 dycyoun, bote to ous of hele, & þis is of God; for it is
y-graunted to 3ou, noȝt þat 3e onlyche byleue in hym bote
30 þat 3e suffren also for hym: hauyng þe same fyȝtyng þat
3e han y-seyn in me, [&]⁹ þat 3e hereþ now of me.

2 1 And¹⁰ þerfore ȝif þer be any comfortyng in Crist, oþer
eny solace of charyte, oþer eny felawschupe of spyrte, oþer

¹ & P. ² fol. 60 P. ³ i on erasure; *byndyng* in the margin, 1st corr. S.

⁴ a in *dare* blurred, but repeated in the margin with mark of insertion, S.

⁵ y om. P. ⁶ & *incorec-cyoun* with *ec-cy* in a later hand on erasure, S.

om. P. *Vulg.* in incorruptione. ⁷ *uster* half erased. Heading of the

chapter: *phylypences* in the 1st corrector's hand, S. ⁸ fol. 52^b. Heading:

Phylypenses in a late hand throughout the epistle, S. ⁹ in S.P.

¹⁰ d in *and* omitted; fol. 60^b P.

[e]ny¹ in-wardnesse of hafynge mercy & reuþe, fulfyll 3e my 2
ioye, þat 3e saferen on þing, hauynge on charyte, beyng of
on soule, & felynge on þing; no þyng þoroʒ stryfyng, ne 3
þoroʒ veyn glorye, bote in humelnesse deme 3e eferich man
sofereyn to oþer; ne no man byholdynge his owene þinges, 4
bote oþer mennes þinges. And fele 3e þis þing in 3ou, þat 5
was in Crist Iesu: þe whuche whenne he was efene wiþ God, 6
he ne demed it no rafeyn þat he were euene wiþ God, bote 7
he anentysched² hym-selfen, takynge þe forme of a serfaunt,
& was y-mad³ in þe⁴ lykenesse of men, & y-founden in habyt 8
as a man; & he humeled hym-selfe, & was y-mad boxum to
þe deþ, 3e, to þe deþ of þe⁴ cros. Wherfore God arered hym 9
up, & grauntede hym a name þat is abofen eferich⁵ name;
þat in þe name of Iesu eferiche kne be y-bowed, of hefnelyche 10
þinges & of erþelyche þinges and of þynges þat beþ of helle,
& eferich tonge knowleche þat oure Lord Iesu Crist is in þe 11
blisse of God þe Fader. And so, my dereste breþeren, as 3e 12
haseþ herd byfore, ben boxum noʒt onlyche in my presence
bote also in myn absence, so wiþ drede & wiþ quakyng⁶
worche 3e 3oure owene hele. For God is þat worcheþ in 3ou 13
wil⁷ & parformynge, for good wil. & alle þinges do 3e 14
wiþ-uten grucchynges & wiþ-uten doutynges; þat 3e ben 15
wiþ-uten blame, sympel chyldren of God wiþ-uten represe
in þe myddel of a⁸ schrewed nacyoun & a wykked, among
whom 3e schyneþ as lanternes in þe worlde, holdynge þe word 16
of lyf to my blysse in þe day of Crist; for y ne hafe noʒt
y-ronne in veyn, ne y-trauayled in veyn. & 3if þat ich be 17
offred abofe þe sacrifice &⁹ þe seruyse of 3oure feiþ, y ioye,
& glade to 3ou alle: & ioye 3e alle also in þe same þing, and 18
ioye to me.

And her-after, my breþeren, ioye 3e in oure Lord. To 1 **3**
wryte to 3ow it is noʒt hefy to me, bote also nedful for 3ow.
Y-seo 3e houndes, y-seo 3e wykked werkmen, y-seo 3e circum- 2
sisyoun. For we beþ circumsycyoun, þat serfeþ to God in 3
spiryte, & ioyeþ in Iesu Crist, & haseþ no trust in oure flesch:

¹ *only* with *on* on erasure, S.² first *n* on erasure, S.³ *y* om. P.⁴ *þe* om. P.⁵ fol. 53 S.⁶ fol. 61 P.⁷ *il* on erasure, S.⁸ om. P.⁹ *in* P.

4 þou¹ y my-selfe hafe a trust in flesch. & 3if eny man is
 5 y-seye trusten in flesch: y my-self was y-circumsyded þe
 eyzteþe day², of þe kynde of Israel, & of þe kynrede of
 Beniamyn, of Hebrees Hebrew; after þe lawe, a Pharyse;
 6 aftur þe folewyng of þe lawe, pursewyng Goddes church;
 & aftur þe ryztfulnesse³ þat is of þe lawe, ich hadde a
 7 conuersacyoun wiþ-uten blame. Bote þilke þinges þat weren
 profytabel & wynnynge to me, for Crist ich hafe y-demed þat
 8 þei beþ harmful. [Napeles y deme alle þinges to be harmful]⁴
 for þe gret knowynge of oure Lord Iesu Crist; for whom ich
 hafe y-mad alle þilke þinges harmful, & ich haue y-demed
 9 hem as dryt, þat ich wyne Crist, & þat ich be y-founden in
 hym, nozt hafynge my ryztfulnesse þat is of þe lawe, bote
 þilke þat is of þe feiþ of Iesu Crist, þat is a ryztfulnesse of
 10 feiþ in God: to knowen hym, [&]⁵ þe vertu of his arysynge
 from deþ to lyf, & þe felawschype of his passyones; & ich am
 11 y-mad lyche to his deþ, 3if y mowe in any manere come to þe
 12 up-rysynge þat is from deþ to lyf. Nozt þat ich hafe now
 vnderfongen oþer be 3it parfyt: bot y sewe, 3if þat y mowe
 in any manere taken hym, in whom ich am take, Iesu Crist⁶.
 13 & breþeren, y ne deme nozt þat ich hafe y-taken hym 3et:
 bote on þing þer is, þat y forzete þilke þinges þat beþ be-
 hynde, & to þilke þinges þat beþ⁷ byfore y strecche out my-
 14 selfe, & pursewe to þe mede þat is y-ordeyned of þe clepyng
 15 of a-bofen of God in Iesu Crist. & alle we þat beþ parfyt,
 fele we þis same þing, & 3ef 3e⁸ feleþ eny oþer þing, God haþ⁹
 16 y-schewed þat þing to ous. Bote napeles, to þat we beþ
 y-come, to folewe on þing, and dwelle we stille in on rewle¹⁰.
 17 And breþeren, be 3e my foleweres, & aspye 3e hem þat walkeþ
 18 so, as 3e han oure forme. For many men walkeþ, as ich
 haue seyð 3ow fele syþes, and now wepyng y seye 3ow,
 19 enemyes of Cristes cros, whos ende is deþ; & hure God is
 hure wombe, & þe blisse of hem is confusoun, þat safereþ
 20 erþelyche þynges. Bote oure conuersacyoun is in hefne;

¹ þou³ y...in flesch om. P.² fol. 53^b S.³ fol. 61^b P.⁴ Vulg.

Verumtamen existimo omnia detrimentum esse, left untranslated in S and P.

⁵ in S.P.⁶ Vulg. sequor autem si quo modo comprehendam in quo et

comprehensus sum a Christo Iesu.

⁷ om. P.⁸ we P.⁹ fol. 54 S.¹⁰ fol. 62 P.

wherfore we abydeþ oure Safyours & oure Lord Iesu Crist :
 þat schal reformen þe body of oure¹ humelnesse, þat is lyche ²¹
 þe body of his clernesse, after his worchynge, þoroʒ whom he
 may maken alle þinges sogetes to hym-selfen. .

And þerfore, my dereste breþeren, my ioie & my corone, ¹ **4**
 stonde ʒe so in oure Lord, my lefeste breþeren. & ioie ʒe in ⁴
 oure Lord efermore : & eftsones y seye, Ioie ʒe. ʒoure soft- ⁵
 nesse be y-knowe to alle men. Oure Lord is nyʒ. Be ʒe no ⁶
 þyng bysy ; bote in eferiche preyere & bysechyng, in doynge
 þankynges, ʒoure axynge ben y-knowe to-fore God. And þe ⁷
 pees of God, þat passeþ eferich wytt, kepe ʒoure hertes &
 ʒoure vnderstondynges in Iesu Crist. And breþeren, her- ⁸
 after, what-efer þinges þat beþ trewe, & chaste, oþer ryʒtful,
 oþer holy, oþer worþi to ben y-lofed, oþer of good loos², what-
 efer³ vertu, what-efer preysynge of techynge, þese þinges
 þenke ʒe. [And]⁴ þilke þat ʒe habbeþ y-lerned & vnderfongen ⁹
 & y-herd & y-seyn in me, þese þinges do ʒe, & God of pees
 schal be wiþ ʒow.

COLOSSIANS.

Suster⁵, to þe Colocenses seynt Poule wryteþ & seiþ, From ⁹ **1**
 þe day þat⁶ we han y-herd of ʒow, we ne cesseþ noʒt for-to
 preyen & to bysechen God for ʒow, þat ʒe¹ ben fulfilled wiþ
 þe knowynge of his wil & eferich wysdom & spirytual vnder-
 stondynge, þat ʒe walkeþ worþilyche, plesynge God by alle ¹⁰
 þinges, & makynge fruyt in eferich good werk, & waxynge in
 þe knowynge of God in eferich vertu ; & y-comforted þoroʒ þe ¹¹
 power of his clernesse, in eferich pacyence & longanymyte
 wiþ ioie ; þankyng God þe Fader, þat haþ y-mad ous worþi ¹²
 in-to þe party of þe sort of goode men in lyʒt ; þat haþ ¹³
 delyfered ous from þe power of darknesse, & haþ y-broʒt ous
 in-to þe kyngdom of þe Sone of his lofe ; in whom we habbeþ ¹⁴
 forbuggyng, & forʒefenesse of oure synnes : and he is þe ¹⁵
 ymage of God þat is in-visybel, & he is þe furste bygeten

¹ om. P. ² fol. 62^b P. ³ fol. 54^b S. ⁴ in S.P. ⁵ Colocenses in
 the margin, 1st corrector. Colocenses in a late hand heads the pages
 throughout ; *uster* nearly erased, S. ⁶ þ^t whan P.

16 sone of eferych creature. For in hym beþ alle þinges y-mad,
 in hefne & in erþe, boþe þinges þat mowen ben y-seye, &
 invisibel þinges, wheþer it ben thrones oper¹ lordschypes²
 oper pryncypatees oper myztes; alle þinges beþ y-maad in
 17 hym, & þoroʒ hym; & he is to-foren alle þinges, and alle
 18 þinges beþ in hym. & he is hed of þe body, of³ holy churchē:
 & he is þe bygynnyngē, & þe furst bygeten chyld of dede
 19 men; þat he holde þe furste dygnyte among alle þinges. For
 20 it plesed God þat eferich fulnesse dwelled in hym; & þat
 alle þinges weren reconcyled by hym to hym-selfen, makynge
 a pees þoroʒ þe blod of his cros, boþe to þilke þinges þat beþ
 21 in erþe, oper in hefne. And ʒe, whan ʒe weren sumtyme
 y-alyened & y-mynused in wyt in efel werkes, now he haþ
 22 reconsyled ʒow in þe body of his flesch þoroʒ deþ⁴, to ʒelde ʒow
 23 holy & wiþ-uten wem & wiþ-uten repreſe to-fore hym: so
 ʒif þat ʒee dwelleþ styлле, y-founded in þe feiþ, stabel and
 im-mebel from þe hope of þe euangelye þat ʒe han y-herd,
 þat haþ ben y-preched in alle þe creatures þat beþ vnder
 hefne; of whuche euangelye y Poule am y-mad mynystre,
 24 þat ioye nouþe in my suffrynges for ʒou, & fulfille in
 my flesch þilke þat wanteþ of þe passyones of Crist
 25 for his body, þat is holy churchē; of whom ich am
 y-mad mynystre, after þe dispe[n]sacyoun of⁵ God þat
 is y-graunted to me in ʒow, þat y fulfille þe word of God
 26 & þe mysterye þat haþ ben y-hud from worldes & from
 27 kynredes. Bote now it is y-schewed to goode men, to
 whom God wolde y-knowe þe richesse of þe blisse of þis
 sacrament, þat is Crist, in hem þat weren mysbylefed men,
 28 þat is in ʒow hope of blisse: whom we scheweþ, amendynge
 eferich man, & techynge in eferich wysdom, þat we ʒelden
 29 eferich man parfyt in⁶ Iesu Crist; in whom y trauayle,
 fyʒtyngē aftur þe worchyngē of hym, þat he⁷ worcheþ in me
 in vertu.

2 1 And ich wole þat ʒe wyten what bisynesse ich hafe for
 ʒow, & for hem þat beþ at Laudycye, & alle þilke þat ne
 2 hafeþ noʒt yseye my vysage in flesch; þat hure hertes ben

¹ orper P.² fol. 63 P.³ fol. 55 S.⁴ þe deþ P.⁵ fol. 63^b P.⁶ fol. 55^b S.⁷ om. P.

y-comforted, & þat þei ben enformed in charite, & in alle þe riches of þe fulnesse of vnderstondynge, in knowynge þe mysterye of God þe Fader of Iesu Crist, in whom beþ alle þe tresoures y-hud of wysdom & of connyng. & þis y seye, þat no man bygyle 3ow in hyzenesse of wordes. For þou3 ich be absent from 3ow in body, ich am present wiþ 3ow in spiryt, ioynge & seynge 3oure order, & þe sadnesse of 3oure feiþ þat is in Crist. & þerfore¹ 3ef 3e han vnderfongen oure Lord Iesu Crist, walke 3e in hym, y-roted & y-buld in hym, & y-conferred² in þe feiþ, as 3e han y-lerned, beyng plentefous in doynge þankynges to God. And loke 3e þat no man bygyle 3ow by prophecie & veyn fallas, aftur mennes tradycyones, after þe elementes of þis worlde, & nozt after Crist: for in hym dwelleþ eferich fulnesse of þe Godhed bodylyche, & 3e beþ fulfilled in hym, þat is hed of eferich pryncypate & potestat: in whom 3e beþ circumsyded þoro3 circumsyscoun, þat ne is nozt y-maad wiþ honden, in spoylynge of þe body of flesch, in þe cyrcumscyscoun of Iesu Crist; 3e beþ y-buried to-gedere wiþ hym þoro3 baptysme, in whom 3e han a-rysen up from deþ³ to lyf by þe feiþ of þe worchynge of God, þat a-rered hym up⁴ from deþ to lyfe. And 3e, whanne 3e weren dede in 3oure synnes, & in þe prepucye of 3oure flesch, he haþ y-mad 3ou lyfe to-gedere wiþ hym, for3euenge 3ou 3oure synnes; & doynge a-wey þe wrytynge of þe decre þat was a-3eyn 3ow, & toke it a-wey from 3ow, þat was contrarye to 3ow, hongynge hym on þe cros; and spoylynge principatees & potestates, ladde ofer trustylyche, ofercomynge hem openlyche in hym-selfen⁵. And þerfore no man deme 3ow in mete⁶, ne in drynke, ne in party of⁷ þe feste day, oþer of neo-men[y]e⁸, oþer of sabotes: þat beþ a schadewe of þinges þat beþ to comen; bote þe body of Crist. No man bygyle 3ow, þat wole walken in þe humelnesse & in þe relygyoun of angeles, þat he ne haþ nozt y-seyn, þat is veynlyche y-blowe þoro3 þe wyt of his flesch, & ne halt nozt þe hed, of whom al

¹ fol. 64 P.² y om. P.³ fol. 56 S.⁴ in the margin, S.⁵ in hym selfen underlined, S.⁶ in mete repeated in the margin, 1st corr. S.⁷ fol. 64^b P.⁸ neo menþe with o nearly effaced and a cross in the margin to mark error, S. neo mounþe P. Vulg. neomeniæ.

þe body is y-maad & y-wrozt by [io]yntes¹ & knuttynges, &
 20 groweþ in-to þe wexynge of God. And 3ef 3e beþ dede wiþ
 Crist from þe elementes of þis worlde, whar-to deme 3e 3et as
 21 men þat lyfeþ in þe worlde? Ne² touche 3e nozt, ne taste 3e
 22 nozt, ne trete 3e nozt alle þilke þinges, þat beþ by þe pure vse
 23 of hem in-to deþ, aftur mennes hestes & hure techynges; þat
 haueþ þe resoun of wysdom in supersticyoun & in humel-
 nesse, & nozt for-to spare þe body, ne in no manere worschupe
 to hele of þe flesch.

3 1 And³ þerfore 3ef 3e han a-resen up to-gedere wiþ Crist,
 secheþ þilke þinges þat beþ abofen, þere as Crist is syttyng
 2 in þe ryzt syde of God. And safere⁴ 3e þilke þinges þat beþ
 3 a-bofen, & nozt þilke þinges þat beþ up-on þe erþe. For 3e
 4 ben dede, &⁵ 3oure lyf is hud wiþ Crist in God. And when
 þat Crist appereþ, 3oure lyf, þanne schulle⁶ 3e appere wiþ
 5 hym in blysse. & þerfore mortifye 3e 3oure membres þat beþ
 up-on þe erþe, as fornycacyoun, vnclannesse, lykyng flesch-
 lyche, efel coueytyng, & coueytyse, þat is seruyse of maw-
 6 metes; for whuche þinges þat wrappe of God com in-to þe
 7 children of mys-trust & of vnbylefe; in þe [whuche 3e also]
 8 walkeden sumtyme, whyles þat 3e lyfeden in hem. Bote do
 3e now a-wey from 3ou alle þinges, wrappe, indygnacyoun,
 malyce, blasphemye⁷, foule wordes ne passe nozt forþ out of
 9 3oure mouþ: ne lye 3e nozt to-gedere, bote spoyleþ 3ow of þe
 10 olde man wiþ his dedes, & cloþeþ 3ow wiþ a newe man, wiþ
 hym þat is renewed in þe knowynge of God aftur þe ymage
 11 of hym þat hap y-schaped hym: wher ne is noȝ male &
 femal, Iew & Gentyl, circumscysyoun & prepucye, vncouþe
 man & couþ man, bonde man & fre man: bote alle þynges in
 12 alle þynges Crist. & þerfore cloþeþ 3ow as holy men &
 derlynges, þat beþ y-chosen of God, þe inwardnesse of mercy,
 13 benygnyte, humelnesse, softnesse, pacyence; supportynge
 eferich man oþer, & forȝefynge eferich man oþer, ȝif eny man
 hap⁸ eny playnt aȝeyn eny of 3ou; & riȝt as God hap forȝeuen
 14 3ou, so do 3e: and abofen alle þese þinges haue 3e charite,

¹ *myntes*, probably error for *iuyntes*, S. *ioyntes*, P. ² *e* in the margin, S. ³ fol. 56^b S. ⁴ *safere* repeated in the margin, 1st corr. S.
⁵ in P. ⁶ fol. 65 P. ⁷ & bl. P. ⁸ fol. 57 S.

þat¹ is a bond of perfeccioun. & þe pees of Crist ioie in 15
 3oure hertes, in þe whuche pes 3e beþ y-cleped in on body; &
 be 3e kynde. þe word of Crist dwelle in 3ow in eferich 16
 wysdom plenteuouslyche, techynge & warnynge 3ow-selfe in
 psalmes², ympnys & spirytual songes, in grace syngynge in
 3oure hertes to God. And alle þinge what-efer 3e don, in 17
 word oþer in dede, alle þinges do 3e in þe name of oure Lord
 Iesu Crist, doynge³ þankynges to God & to þe Fader þorow
 hym. And 3e wymmen, be 3e sogetes to 3oure housbondes, 18
 as it byhofeþ in oure Lord. And 3e men, lofe 3e 3oure wyfes, 19
 & ne be 3e⁴ not bytter to hem. Chyldren, be 3e buxom to 20
 3oure eldren by alle þinges, for þat is plesynge to God. And 21
 3e fadres, ne stere 3e noȝt 3oure chyldren to indyngnacyoun,
 þat þey ne be noȝt y-maad of smal soule. And 3e serfauntes, 22
 be 3e⁴ buxom to 3oure fleshlyche lordes by alle þinges, noȝt
 serfyngge at þe y3e, as plesynge to men, bote in sympelnesse
 of herte, dredynge oure Lord: & what-efer 3e doþ, doþ it 23
 wylfullyche, as to oure Lord God, & noȝt to men; knowynge 24
 þat of oure Lord 3e schulleþ vnderfonge a rewardynge of
 herytage: serfe 3e to Crist þat is God. For he þat doþ 25
 wrong schal receyfen⁵ þat he haþ yuel y-don: & þer ne is non
 vnderfongynge⁶ of mennes persones to-fore God. And 3e 1 4
 lordes, þat is efene & riȝtful doþ to 3oure serfauntes, knowynge
 þat 3e habbeþ also a Lord in hefene. And⁷ be 3e in 3oure 2
 preyerres, & wake 3e in doynge þankynges to God, preyenge 3
 to-gedere & for ous also, þat God opene to ous þe dore of
 his speche, to speke þe mysterye of Crist, wherfore ich am
 y-bounde; þat y schewe it openlyche, so as it byhofeþ me 4
 for-to speken. Walke 3e in wysdom to þilke þat beþ wiþ- 5
 outen-forþ, forbuggynge þe tyme. And 3oure word in grace 6
 be y-safered wiþ salt, þat 3e knowen how it byhofeþ 3ow to
 answeren eferich man. And þilke þinges þat beþ aboute 7
 me, Tyte, my broþer schal make 3ow knowe, þat is a trewe
 serfaunt & serfaunt wiþ me in oure Lord: hym ich haue 8
 y-sent to 3ou for þis enchesoun, þat he knowe how it is wiþ
 3ou & coumforte 3oure hertes.

¹ fol. 65^b P.² nota in the margin, S.³ o on erasure, S.⁴ om. P.⁵ fol. 66 P.⁶ fol. 57^b S.⁷ lordes & P. lordes in the margin,

1st corr. S.

I. THESSALONIANS.

And¹ to þe Tessalonycences, suster, he writeþ & seiþ,
1 ² We þankeþ God efermore for 3ow alle, & we makeþ
³ muynde of 3ou efermore wiþ-uten styntyng, hafyng muynde
of þe werk of 3oure feiþ, & of 3oure² trafayle, & of 3oure
charyte, & of 3oure abydyng, & of 3oure hope of oure Lord
⁴ Iesu Crist, to-fore God & oure Fader. And knowe 3e, my
⁵ lefe breþeren, 3oure eleccyoun of God, for oure euangelye ne
was nozt to 3ou onlyche in word, bote in vertu, & in þe holy
Spiryt, & in gret plente, as 3e wyteþ whyche we weren in 3ou
⁶ for 3ou. And 3e beþ y-maad foleweres of³ ous, & of oure
Lord, takyng þe word in myche tribulacyoun, wiþ þe ioie of
⁷ þe holy Spiryt; þat 3e beþ y-maad forme to alle þilke þat
⁸ byleueþ in Macedonye & in Achaye. For of 3ou Godes
[word]⁴ is y-sprongen⁵ a-brood, nozt onlyche in Macedonye &
in Achaye, bote in-to eferich place 3oure feiþ þat is in God is
y-passed forþ; so þat it is nozt nedful to speke to 3ou no
⁹ þing. For þei scheweþ of ous what entre we haden in-to
3ow; & how 3e beþ y-turned to God fro mawmetes, for-to
¹⁰ seruen a verrey God þat lyueþ, & to abyden his Sone from
heuene, whom he arered up from deþ to lyf, Iesu, þat haþ
2 ¹ delyuered ous from wraþþe þat is to¹comynge. And 3e 3ou-
self knoweþ oure entre to 3ou, & þat it ne was nozt veyn:
² bote furst we suffreden enuyes & disheses, as 3e wyteþ wel,
among Phylypences, bote we haden trust in oure Lord God
³ to⁶ speke to 3ou þe euangelye of God in myche bysynesse. &
oure exortacyoun ne was nozt of errour, ne of vnclannesse, ne
⁴ in gyle: bote as [we] weren y-prefed by-fore God, & as þe
euangelye was y-take to ous, so we spekeþ; nozt as plesynge
⁵ to men, bote to God þat prefeth oure hertes. Ne we weren
nozt in no tyme in speche of flatteryng, as 3e wyteþ wel, ne
⁶ in⁷ occasyoun of coueytise, God is wyttnesse; ne sechyng
⁷ worschupe of 3ou, ne of non oþer, whan we myzten haue y-be

¹ *tessalonycences* in the margin, 1st corr.; repeated as a heading throughout in a late hand, S. ² *oure*, fol. 66^b P. ³ fol. 58 S. ⁴ *word* in a late hand, P. ⁵ *s* added above the line, S. ⁶ fol. 67 P. ⁷ *in no* P. *nota* in the margin, S.

chargeful¹ to 3ou, as Cristes aposteles. Bote we were y-maad
 as smale children among 3ou², ri3t as a norysche þat nore-
 schep hure chuldren: so we han desyred 3ou & wolden no3t 8
 onlyche haue y-take to 3ou þe euangelye, bote also oure owne
 soules, for 3e weren leuest to ous. And³ breþeren, 3e haueþ 9
 mynde of oure trauayl & of oure werynesse: for day & ny3t
 we wro3ten, for we ne wolden greue none of 3ow, ne be
 chariaunt, and precheden to 3ow þe euangelye of God. & 3e 10
 beþ wytnesses, & God also, hou holylyche & ry3tfullyche and
 wiþ-uten blame we weren to 3ou þat byleueden, as 3e wyteþ 11
 wel, & preyenge eferichone of 3ou as a fader his chyldren, & 12
 comfortynge 3ou, & wytnessed to 3ow, þat 3e walken worþilyche
 to⁴ God, þat haþ ycleped 3ow in-to his kyngdom & in-to his
 blisse. & þerfore we þankeþ God wiþ-uten stuntarynge⁵, for 13
 whanne 3e hadden vnderfongen of ous þe word of þe herynge
 of God, 3e vnderfongen it no3t as mennes word, bote as þe
 word of God verreylyche, þat worcheþ in 3ou þat han byleued.
 For breþeren, 3e beþ y-mad foleweres of Godes churches þat 14
 beþ [in] Iudee in Iesu Crist: for 3e han y-suffred þe same þinges
 of oure felowchupes, þat þei habbeþ of Iewes; þat slowen 15
 Iesus⁶ þat is God & þe prophetes⁶ also, & ous þei han purswed,
 & þei ne pleseþ no3t God, & to alle men þei beþ aduersaryes:
 forbedynge ous to speke to mysbylefed men þat þei ben 16
 y-saued; þat þei fulfullen efermore hure synnes: for þe
 wrappe of God is y-comen on hem to þe ende. And breþeren, 17
 we þat ben desolat from 3ou [for a tyme], in m[o]u[þ]⁷ &
 in byholdynge, & no3t in herte, hafeþ⁸ muche y-hyzed to
 sen 3oure vysage wiþ muche desyr: & ich wolde haue y-come 18
 to 3ou ones & eftsones, bote Sathanas letted me. Whuche is 19
 oure hope, oþer oure ioye, oþer þe corone of oure blisse? Ne
 be 3e þat no3t byfore oure Lord Iesu Crist in his comynge?
 3e beþ oure blysse & oure ioye. 20

And⁹ for we my3ten no lengere abyden, it plesed ous to 1 **3**
 lyfen al-one at Athenys: & senden to 3ow Tymothe, oure 2

¹ *chargeful* repeated in the margin, 1st corr. S.

² fol. 58^b S.

³ *Nota* in the margin, S.

⁴ fol. 67^b P.

⁵ *stundyng* P.

⁶ *Jesus...*

prophetis in late hand on erasure, P.

⁷ *many* S.P. *Vulg.* desolati a

vobis ad tempus horæ.

⁸ fol. 59 S.

⁹ fol. 68 P.

broþer & Goddes seruaunt in þe euangelye of Crist, to con-
 3 ferme 3ow, & to byseche 3ou for 3oure feiþ; þat noman be
 y-mefed in þese trybulacyons; for 3e wyteþ 3ow-selfe þat in
 4 þis we beþ y-sett. For whenne we weren wiþ 3ow, we tolden
 3ou þis byfore, þat we schulden suffre trybulacyones; as it is
 5 y-don, & as 3e knoweþ. And þerfore y ne abode no lengere,
 bote sende to knowe 3oure feiþ, lest he þat tempteþ haue
 6 y-tempted 3ou, & oure trauayle be y-mad veyn. Bote now
 when Tymothe comeþ from 3ou to ous, & telleþ ous 3oure
 feiþ & 3oure charyte, & þat 3e han good mynde on ous, &
 7 þat 3e wolden sen ous, as we wolden 3ow. & þerfore, breþeren,
 we beþ ycoumforted in 3ow in al oure¹ nede & al oure¹
 8 trybulacyoun þor3 3oure feiþ: for now we lyfeþ, 3if þat 3e
 9 stondeþ in oure Lord. & what þankynges mow we 3elde to
 God for 3ow in al oure ioye, þat we ioyeþ for 3ow to-foren
 10 oure God; preyenge boþe nyzt & day þat we sen 3oure
 vysage, & þat we fulfullen þilke þinges þat lakkeþ to 3oure²
 11 feiþ. Bote God oure Fader, & oure Lord Iesu Crist, dresse
 12 oure weye to-ward 3ow: & God multiplye 3ou & encrece
 3oure charyte³ to-gedere, & to alle men, ryzt as we beþ in
 13 3ow: to conferme 3oure hertes wiþ-uten blame in holynesse
 to-fore God oure Fader, in þe comynge of oure God Iesu⁴
 Crist wiþ alle his seyntes.

4 1 And þerfore, breþeren, here-after we preyep 3ow and
 bysecheþ 3ou in oure Lord Iesus, þat, ryzt as 3e han vnder-
 fongen of ous how it byhoueþ 3ou to walken & to plesen God,
 2 so walke 3e, þat 3e wexen more plenteuous. For 3e knoweþ
 3 whyche hestes ich haue 3eue 3ow þoro3 oure Lord Iesus. &
 þis is þe wyl of God, 3oure holynesse, þat 3e abstene 3ow from
 4 fornycacion; þat eferech man of 3ow conne⁵ owe his vessel in
 5 holynesse & in worschupe, nozt in passyoun of lust as folke
 6 þat knoweþ nozt God; ne no man oferpasse ne bygyle his
 broþer in chaffarynge: for God is wrachful of alle suche men,
 as we han y-sayd 3ou herbyfore, & y-wytressed it to 3ow.
 7 For God ne haþ nozt y-cleped ous in-to vnclannesse, bote
 8 in-to holynesse. & þerfore who þat dyspyseþ þese þinges, he

¹ 3oure P.² oure P.³ fol. 68^b P.⁴ Iesu twice, P.⁵ e in the margin, S.

ne dispyseþ noȝt man, bote God, þat haþ y-ȝefen his holy
 Spiryte in ous. Of charite of breþerhede we ne haueþ no 9
 nede to wryte to ȝou: for of God ȝe han y-lerned ȝow-selfe,
 how ȝe schulen l[o]ue¹ to-gedere; for [ȝe doþ] þat to alle 10
 ȝowre breþeren in al Macedonye. Bote, breþeren², we preyen
 ȝow³, þat ȝe ben aboute to ben in reste, & þat ȝe don 11
 ȝoure werk, & worchen wiþ ȝoure hondes, as we han y-bede
 ȝou & y-sayd ȝow her-byfore; þat ȝe walken honestlyche
 to hem þat⁴ ben wiþ-uten-forþ, desyrynge no þing of no
 mannes. Bote, breþeren, we ne woleþ noȝt þat ȝe ben 12
 vnkunnyng of hem þat beþ slepyng; þat ȝe ben noȝt drery,
 as oþer men, þat habbeþ non hope. For ȝef we bylefeþ 13
 þat Iesu was ded, & þat he ros⁵ up from deef to lyfe, so God
 schal bryngen þilke þat hafeþ y-sleped by Iesus wiþ hym.
 For þis we seggeþ in þe word of God, þat we þat lyfeþ & beþ 14
 þe resydue in þe comynge of oure Lord, ne schuleþ noȝt gon
 byforen hem þat han y-slept byfore. For oure Lord in his 15
 commaundyng, & in þe voyce of an archaungel, & in þe
 trompe of God, schal come adown from hefne: & þilke þat
 beþ dede in Crist schuleþ rysen⁶ up furst: & siþþe we þat 16
 lyfeþ, þat beþ y-laft, schulen ben y-rauysched to-gedere wiþ
 hem in clowdes, to mete with Cryst in þe eyr: & so we
 schuleþ efermore ben with oure Lord. & þerfore be ȝe 17
 y-comforted to-gedere in these wordes.

Bote of þe tymes & of þe momentes, my breþeren, it 1 **5**
 nedep noȝt þat y wryte to ȝou. For ȝe wyteþ ȝou-selfe⁷ þat 2
 þe day of oure Lord schal come as a þef by nyȝte. For⁸ 3
 whanne me seiþ þat þer is pees & sekernesse, þanne schal þer
 come a sodayn deþ, as þe sorow of a⁹ womman þat bereþ a
 chylde; bote þei ne schuleþ noȝt flen a-vey. Bote, breþeren, 4
 ȝe be noȝt in derknesse, þat þilke day take ȝow as a þef: for 5
 alle ȝe beþ chyldren of lyȝt, & Goddes chyldren, & ȝe beþ
 nouþer of nyȝt, ne of darknesse. And þerfore ne slepe we 6
 noȝt, as oþer men, bote wake¹⁰ we & be we sober. For þilke 7

¹ *lyue* S.P. *nota* in the margin, S. ² fol. 69 P. ³ *Vulg.* Rogamus
 autem vos fratres ut abundetis magis. ⁴ fol. 60 S. ⁵ *a ros* P. ⁶ *risen*
 repeated in the margin, 1st corr. S. ⁷ fol. 69^b P. ⁸ *e* in the margin, S.
⁹ om. P. ¹⁰ fol. 60^b S.

þat slepeþ, þei slepeþ a-nyzt; & þilke þat beþ dronken, beþ
 8 dronken a-nyzt; bote we þat beþ of þe day, be we sober, and
 caste we up-on ous an haberioun of feiþ & of charyte, & an
 9 helm þat is hope of hele. For God ne haþ nozt y-put ous
 in-to wrappe, bote in-to getyng of hele þoroꝝ oure Lord Iesu
 10 Crist, þat dyed for ous, þat, wheþer we waken oþer slepen, we
 11 lyfen to-gedere wiþ hym. Wherefore be 3e y-coumforted to
 12 God, & eferich man edyfyen oþer, as 3e doþ. And, breþeren,
 we preyen 3ow þat 3e know hem, þat trauayleþ a-mong 3ow,
 13 & beþ abofen 3ou in oure Lord, & warne 3ou, þat 3e han hem
 more plenteuouslyche in charite for hure werk; & ¹ haue 3e
 14 pees wiþ hem. And, breþeren, we preyen 3ow þat ² 3e
 a-menden vn-pesyble men, & comforten men of smal soule, &
 15 vnderfongen seke men, & be 3e pacyent to alle men. & lokeþ
 þat no man zelde to oþer yfel for yfel; bote efermo swe þe
 16 þing þat is good, eferich man to oþer, & to alle men. & ioie
 17, 18 3e efermore; & preye 3e wiþ-oute stentyng; & in alle þinges
 do 3e þankynges to God: for þis is Godes wille in Iesu Crist
 19, 20 in ³ alle ous. Ne quenche 3e nozt þe Spiryte; ne dyspyse 3e
 21 nozt prophecyes; prefeþ alle þinges, & holdeþ þat þing þat ⁴ is
 22, 23 good; & absteneþ 3ou from al yfel. & he þat is God of pees
 halewe 3ou by alle þinges, þat 3oure spyrte, 3oure soule, &
 3oure body be y-kept hol wiþ-oute playnt in þe comyng of
 24 oure Lord Iesu Crist. & þe trewe God þat haþ y-cleped 3ou,
 25 he schal don hyt. Breþeren, preye ⁵ 3e for ous.

II. THESSALONIANS.

1 3 And ⁶, breþeren, we oweþ to þanke God efermore for 3ou,
 as it is worþi, for efermore 3oure feiþ waxeþ, & 3oure charite
 4 waxeþ plenteous of eferichone to oþer; so þat we ous-selfe
 ioieþ in 3ou in Goddes churches for 3oure pacyence & 3oure
 feiþ in alle persecucyons and 3oure tribulacyounes þat 3e
 5 suffren, in ensample of þe ryztful dom of God; þat 3e ben
 y-had ⁷ worþy to ⁸ þe kyngdom of God, for whom 3e suffren:
 6 3if it be ryztful to-fore God to zelde trybulacyoun to þilke þat

¹ e in the margin, S.
 erasure, S.

⁵ fol. 61 S.

² fol. 70 P.

⁶ An P.

³ & P.

⁷ y om. P.

⁴ þing þ^t on

⁸ fol. 70^b P.

anuyep̃ 3ou, & to 3ow þat haueþ trybulacyoun, reste wiþ ous¹, 7
 in þe reualacyoun of oure Lord Iesu Crist from hefne wiþ þe
 anges of his vertu, doyng veniaunce in lye of fuyr in hem 8
 þat ne haueþ nozt y-knowe God, [& þat] ne beþ nozt buxom to
 þe euangelye of oure Lord Iesu Crist: & þei schulleþ 3euen 9
 eferlastyng peynes in deþ from þe face of oure Lord & þe
 blisse of his vertu, whenn þat he comeþ to ben y-gloryfied 10
 in his seyntes, & to ben wondurful in alle þilke þat han
 byleued, & oure witnesse schal ben y-lefed on 3ou, in þat
 day. & we preyep̃ euermore for 3ou, þat God fouche saaf to 11
 clepe 3ou þoro3 his clepyng, and fulfulle al þe wyll of his
 goodnesse & þe werk of feyþ in verteu; þat þe name of oure 12
 Lord Iesu Crist be y-claryfied in 3ou, & 3e wiþ hym þoro3 þe
 grace of oure Lord Iesu Crist.

Bute breþeren, we preyep̃ 3ou by þe comyng of oure 1 **2**
 Lord Iesu Crist, & of oure congregacion in-to² þe same þing,
 þat 3e ben³ nozt sone y-mefed from 3oure wyt, ne þat 3e ben 2
 nozt afrayed, as þou3 þe day of oure Lord were y-come, nouþer
 by epystel, as þo3 heo were y-send from⁴ ous, ne by spiryt, ne
 by word; ne no man bygyle 3ou in no manere: for bote 3if 3
 þat þer come dissencyoun furst, & he be y-schewed, þat is
 man of sunne & child of perdyacyoun, þat is aduersary & 4
 y-hofen up a-bofen alle þinge þat is y-cleped God oþer
 heryed, so þat he sytte in þe temple⁵ of God, schewyng hym-
 selfe as þou3 he were a God. Ne holde 3e nozt, þat þese 5
 þynges y sayde to 3ou, whyles þat ich was wiþ 3ou? & þat 6
 wiþholdeþ now 3e knowep̃, þat he be y-schewed in his tyme.
 For he wercheþ now þe mystery of wykkednesse: onlyche þat 7
 he þat holdeþ now, holde he, forto he⁶ be y-don out of þe
 myddel. And þanne þilke wykked schal ben y-schewed, 8
 whom oure Lord Iesus schal slen wiþ þe spiryt of his mouþ,
 & schal distroyen hym þoro3 þe schynyng & þe brytnesse of
 his comyng; hym, whos comyng is þoro3 þe worchyng of 9
 Sathanas in eferich vertu & sygnes & false wondres, & in 10
 eferych bygylyng of wykkednesse to þilke þat⁷ peryscheþ;

¹ e in the margin, S.² fol. 61^b S.³ ne ben P.⁴ fol. 71 P.⁵ temple repeated in the margin, 1st corr. S.⁶ he altered from be, S. be P.⁷ þ^t inserted above the line in a later hand, S.

for þei ne haueþ noȝt resceyued þe charite of treuþe þat þei
 weren y-maad saf. & þerfore God schal sende to hem a
 11 worchyng of errour, þat þei bylefen to lesynge; & þat alle
 þei ben y-demed þat bylefep noȝt to þe trewþe, bote as-
 12 senteden to wykkednesse. Bote we oweþ efermore¹ to
 þanke God for ȝow, þat² bep y-lofed of God, þat God haþ
 y-chosen ous þe furste fruyt in-to hele in þe³ holynesse of
 13 Spiryte & feiþ of trewþe, in þe whuche God haþ y-cleped ȝou
 by oure⁴ euangelye, in getyng of þe blisse of God & of oure
 14 Lord Iesu Crist. & þerfore, breþeren, stonde ȝe, & holdeþ þe
 tradicyones þat ȝe han y-lerned, wheþer it be by word, oþer
 15 by oure epistel. And oure Lord Iesu Crist, & God oure
 Fader þat lofed ous & haþ y-ȝefen ous an eferlastyng com-
 16 fort & a good hope in grace, conferme ȝoure hertes in eferich
 good werk & good word.

3 1 And breþeren, her-aftur preyep for ous, that Goddes word
 2 renne & be y-claryfied, as it is wiþ ȝou; & þat we ben
 delyuered from vncofenabel men & wykked; for þe feiþ ne is
 3 noȝt of alle men. Bote God is trewe, þat schal conferme ȝow
 4 & kepe ȝou from yuel. & we trustep in ȝow in God, þat ȝe
 doþ & schulen don þilke þinges þat we hafeþ y-bede ȝou don.
 5 And oure Lord dresse ȝoure hertes in þe charite of God, & in
 6 þe pacyence of Crist. And breþeren, we chargeþ ȝou in þe
 name of oure Lord Iesu Crist, þat ȝe wiþ-drawe ȝou from
 eferich broþer þat walkeþ in-ordynatlyche⁵, & noȝt after þe
 7 tradycyon⁶ þat ȝe han vnderfongen of ous. And ȝe ȝouselfen
 wyteþ hou it byhofeþ ȝou to folewen ous; for we ne were not
 8 vnþesybel a-mong ȝow, ne eten noȝt oure bred of no mannes
 ȝefyng, bote trauayleden & weren wery boþe nyȝt & day, for
 9 we ne wolden noȝt chargen no man of ȝou: noȝt as þoȝ we
 haden y-had no power, bote for we wolden⁷ ȝefen ous-selfe
 10 forme to ȝou, how ȝe schulden folewen ous. For whyles þat
 ich was wiþ ȝow, þis y sayde to ȝow, He þat ne wol not
 11 trafaylen, ne ete he noȝt⁸. For we herden þat þer weren
 summe a-mong ȝow³, þat walkeden in reste, worchyng no

¹ fol. 71^b P.
 margin, S.

² fol. 62 S.
⁶ fol. 72 P.

³ om. P.
⁷ fol. 62^b S.

⁴ ȝoure P. ⁵ nota in
⁸ ete he noȝt repeated

in the margin, 1st corr. S.

þing, bote doynge coryouslyche hure þinges. And we chargeþ ¹² suche men & bysecheþ hem in oure Lord Iesu Crist, þat þei worchen in sylence & eten hure bred. Bote breþeren, ne ¹³ fayle 3e noȝt wel doynge. And hwo¹ þat ne boweþ noȝt to ¹⁴ oure word by þis epystel, marke 3e² hym, & ne medleþ noȝt wiþ hym, þat he be confounded. Bote ne holde hym not³ as ¹⁵ 3oure enemy, bote amendeþ hym as 3oure broþer. And God³ ¹⁶ of pees he graunte 3ou pees in eferich place. And God be wiþ 3ow alle.

HEBREWS.

And⁴ to þe children of Israel, suster, he wryteþ & saiþ, God haþ y-spoken in many maneres sumtyme in⁵ prophetes **1** to oure fadres, bote al-þer last in þese dayes he haþ y-spoken ² to ous in his Sone, whom he haþ y-ordeyned to ben eyr of alle þinges, by whom also he made þe worldes; & he is þe ³ brytnesse of his blisse, & þe fygure of his substaunce, berynge alle þinges þoroȝ þe word of his vertu, & makynge þe purgacyoun of synnes, he syt on þe ryȝt syde of þe mageste an hyȝ in hefne; so muche y-maad betur þan aungeles, in as ⁴ muche as he haþ an-heryted a different name to-foren hem. For to whuche of þe aungeles haþ God y-sayd in any tyme, ⁵ þou art my Sone, to⁶ day ich haue bygete þe? & eftsones, Ich wole be to hym a Fader & he schal be my Sone? And ⁶ eftsones whan he bryngeþ his furst bygeten sone in-to þe worlde he sayþ, & alle his aungeles heryen hym. & to ⁷ aungeles he seiþ, He makeþ his aungeles spirytes & þi serfautes lye of þe⁷ fuyr. Bote to þe sone he seyþ, þi throne, ⁸ God, is from worlde to worlde; & a 3erde of equityte þe 3erde of þi kyngdom. þou hast y-lofed riztfulnesse & y-hated ⁹ wykkednesse; wherfore þi God haþ a-noynted þe wiþ oyle of gladnesse to-fore þi felawes. &, Lord, in þe⁸ bygynnyng þou ¹⁰ foundedest þe erþe, & hefnes beþ þe werkes of þyn honden:

¹ *ho* P.² *3e* inserted above the line, S.³ in margin, 1st corr. S.⁴ *Hebreos* in margin, 1st corr.; repeated in a late hand as a heading throughout the epistle, S.⁵ fol. 72^b P.⁶ fol. 63 S.⁷ om. P.⁸ *þi* P.

11 þei schuleþ perysche, bote þou schalt efermore¹ duelle styllē:
 12 & alle þei schuleþ waxen old as cloþinge; & as an helynge
 þou schalt chaungen hem, & þei schuleþ ben y-chaunged:
 bote þou art efermore on, & þi 3eres ne schuleþ noȝt faylen².
 13 Bote to whom of þe aungeles haþ he y-sayd her-byfore, Sitte
 on my ryȝtsyde, for-to þat y putte þin enemyes a stol vnder
 14 þi feet? Ne beþ noȝt alle þe spirites serfauntes, & y-send
 for-to seruen for hem þat takeþ þe erytage of hele?

2 1 And þerfore it byhoueþ ous more largelyche³ to kepen
 þilke þinges þat we han y-h[er]ed⁴, lest þat we fleten away⁵.
 2 For ȝif þat word þat was y-maad by aungeles was ferme &
 stabel, & eferich priuaricacyoun & in-obedyence haþ vnder-
 3 fongen a ryȝtful rewardynge to mede; how schule we ascape,
 ȝef we⁶ dyspyseþ þus gret an hele? þe whuche hele, whan it
 hade y-take a bygynnyng to ben y-told by oure Lord, of hem
 4 þat herden in ous heo is confermed, God berynge wyttnesse in
 sygnes & wondres, & dyuerse vertues & delynges of þe Holy
 5 Gost, aftur his owene wylle. And God ne made noȝt þe
 worlde þat is to comen, of whom we spekeþ, of soget to
 6 aungeles. Bote on⁷ wittnesseþ in a place & sayþ, What is
 man, þat þou hast mynde of hym? oþer mannes sone, þat
 7 þou⁸ vysytest hym? þou hast y-mad hym lytel lasse þan
 aungeles, & þou hast corowned hym wiþ ioie & wiþ wor-
 schupe, & þou hast y-ordeyned hym up-on þe werkes of þin
 8 honden: alle þinges þou hast y-mad soget vnder his fet. &
 in þat it haþ y-mad alle þinges soget to hym, he ne lefed no
 þing þat ne was soget to hym. Bote ȝet we ne seþ noȝt alle
 9 þinges soget to hym. And we seþ hym þat was y-mad luytel
 lasse þan aungeles, Iesus, for þe suffreng of deþ y-corowned
 wiþ ioie & wiþ worschupe, þat [he þoroȝ]⁹ þe grace of God
 10 schulde for alle men taste þe deþ. For it bysemed hym,
 þoroȝ whom beþ alle þinges, & for whom beþ alle þinges, þat
 ladde wiþ hym many chyldren in-to blisse & was auctor of
 11 hure hele, to hafe an ende by passyoun. For he þat haleweþ,

¹ fol. 73 P.² *finem* in the margin, in a xvth century hand, S.³ *r* added above the line, S.⁴ *y hyȝed*, S.P. *Vulg.* *audivimus*.⁵ *lest*precedes *away*, P.⁶ fol. 63^b S.⁷ *Ion* with *i* added in darker ink, S.on P. ⁸ fol. 73^b P.⁹ *Vulg.* *ut gratia Dei pro omnibus gustaret mortem*.

& þei þat beþ y-halewed, alle þei beþ of¹ on; for whuche enchesoun he ne is noȝt a-schamed to clepen hem his breþeren, seyenge, Y wol telle þi name to my breþeren, & in¹² þe myddel of þe¹ churchē y wole² herye þe. & eftsones, Y³ wole haue turst in hym. & eftsones, Lo y & my chyldren¹³ þat God haþ y-ȝefe me. And þerfore for chyldren han¹⁴ y-comuned to his flesch & his blod, he haþ also y-parted wiþ hem; þat þoroȝ deþ he wole distroyen hym þat hade þe empyre of deþ, þat is, þe defel; & wolde delyueren hem þat¹⁵ in drede of deþ by al hure lyf weren⁴ soget to þraldom. For¹⁶ nowȝere he toke aungeles, bote he toke þe sed of Abraham. Wherfore he owed by alle þinges to ben y-lekened to¹⁷ breþeren, þat he were y-mad mercyful & a trewe byschop to-fore God, to forȝefen his pepel hure synnes. For in þat he¹⁸ suffred & was y-temptyd, he is myȝty to helpen þilke þat beþ y-tempted.

Wherfore, ȝe holy breþeren þat beþ partyneres of an¹ **3** hefenlyche clepyngē, byholde ȝe þe apostul & þe byschop of ȝoure knowlechyngē, Iesus, þat is trewe to hym þat made² hym, as Moyses was in al his hous. Bote þes is worþi to³ muche more worschupe þan Moyses, as muche more as he is worþi þat makeþ an hous⁵ þan þe hous. For eferich hous is⁴ y-buld of sum man; bote he þat mād alle þinges he is God. & Moyses was trewe in al his hous as a serfaunt, in witnesse⁵ of þilke þinges þat weren to seyen þer-aftur. Bote Crist⁶ is as a sone in his hous; whyche hous we beþ, ȝef it so be þat we holden oure trust & þe ioie of oure hope sadlyche to þe ende. Wherfore þe Holy Spiryt saiþ, To day ȝef ȝee⁷ hereþ his voyce, ne harde ȝe noȝt ȝoure hertes, after⁶ þe day⁸ of temptacyoun, þat ȝoure fadrus tempteden⁷ me in desert, where þei prefeden me and syen my werkes fourty ȝeres.⁹ Wherfore ich was wroþ to þis generacyoun, & y seyde, þese¹⁰ erreþ efermore in hure herte: bote þei knewen noȝt my weyes; & y swor to hem in my wrappe, þat þei ne schulden¹¹ noȝt entren in-to my reste. And breþeren, loke ȝe, wheþer¹²

¹ om. P. ² fol. 64 S. ³ *y wele haue trust...eftsones* added in a later hand, P. ⁴ fol. 74 P. ⁵ *Bous*, error for *Hous*, repeated in the margin, 1st corr. S. ⁶ fol. 64^b S. ⁷ fol. 74^b P. *e* in the margin, S.

þer¹ be *in* any of 3ou an efel herte of vnbylefe, to departen
 13 3ou from þe lyfyngē God; bote prefep̃ 3ou-selfe by eferich
 day, whyles þat þis day is nempned, wheþer eny of 3ou be y-
 14 harded þoro3 þe fallas of synne: for we beþ y-mad partyneres
 of Crist, 3ef þat we holdeþ þe bygynnyngē of his substaunce
 15 to þe ende: whyles it is y-sayd, To day 3ef 3e hereþ his voys,
 ne harde 3e no3t 3oure hertes, as þei duden *in* hure tarryngē.
 16 For summe tarreden hym, bote no3t alle þilke þat comen out
 17 of Egypt by Moyses. Bote to whom was he wroþ fourty 3ere?
 bote to þilke þat synnedē, whos careynes weren þrowen
 18 a-down in desert. And to whom swor he þat þei schulden
 no3t entren *in-to* his reste, bote to þilke þat weren vnbylefyngē?
 19 & we seþ þat þei ne my3te not entren *in-to* his reste for hure
 vnbylefyngē.

4 1 And þerfore drede we, leste þe byheste be y-lafte to
 entren² *in-to* his reste, leste þer be y-founde any of ous fayle
 2 þer-liennes³. For it is y-told to ous, as it was to hem; bote
 þe⁴ word þat þei herden ne profyted hem no3t, for it ne was
 3 no3t y-medled wiþ bylefe. For we þat haueþ bylefed schuleþ
 entren *in-to* reste⁵, as he sayde, As ich haue y-swore *in* my
 wrappe, þei ne schuleþ no3t entren *in-to* my reste. And
 whanne *in* þe bygynnyngē of þe worlde he hade parformed
 4 his werkes, he saiþ *in* on place of þe⁶ sefeþe day *in* þis wyse,
 5 God rested þe sefeþe day⁷ from alle his werkes; & *in* þis
 6 place also, þei ne schuleþ no3t entren *in-to* my reste. And
 for þat summe entreden *in-to* þat reste, & þilke þat weren
 byfore to whom it was y-told, ne entrede no3t *in-to* þat reste,
 7 þerfore he setteþ a certeyn day, To day, *in* Dauyd seyenge as
 it is y-sayd abofen, aftur so muche tyme, To day 3ef 3e hereþ
 8 his voys, ne harde 3e no3t 3oure hertes. And 3ef Iesus hade
 y-3efen hem reste, he ne wolde nefer aftur han y-spoken of
 9 þis day. And þerfore þer is y-laft a day of reste to Goddes
 10 pepel. For he þat entred *in-to* his reste, he rested from his
 11 werkes, as God dude from his werkes. & þerfore hy3e we to
 entren *in-to* þat reste, þat no man falle *in-to* þat ensampel of

¹ þer in the margin, 1st corr. S.

² fol. 75 P.

³ h above the line;

second n on erasure, S. þer enne, P.

⁴ fol. 65 S.

⁵ ste on erasure, S.

⁶ om. P.

⁷ god rested þe sefeþ day repeated in the margin, 1st corr. S.

vnbylefe. For Goddes word is lyfyngē, & spedful, &¹ more 12
 persyngē þan eny two-egged swerd: for he comēþ to þe
 departyngē of þe soule & of þe spiryt, & of þe myndes & of
 þe maryzes, & knowere of þoztes & of þe² willes of þe herte.
 & þer ne is no creature invysybel in his syzt. Bote alle 13
 þinges beþ naked &³ opne to his yen to whom oure speche is.
 And þerfore we þat haueþ a gret byschop þat haþ y-persed 14
 hefnes, Iesu Goddes Sone, holde we þe knowlechyngē of oure
 hope. For we ne haueþ no bischop þat ne may haue com- 15
 passyoun to oure infirmytees, þat haþ ben y-tempted by alle
 þinges to oure lyknesse wiþ-uten synne. And þerfore go we 16
 wiþ trust to þe throne of his grace, þat we han mercy &
 y-fynden grace in cofenabel help.

For euerych byschop þat is y-taken up of men, he is 1 **5**
 y-ordeyned for men in þese þinges þat beþ to God: to offren
 ziftes & sacryfyces for oure synnes; þat may sorowen wiþ 2
 hem þat beþ vnkunnyngē & erreþ, for he hymselfe is
 enuyroned aboute wiþ infirmyte; and þerfore he is y-holde 3
 to offren for hym-self & his synnes, as for þe pepel & hure
 synnes. Ne no man takeþ worschype⁴ to hymselfen, bote he 4
 þat is y-cleped of God, as Aaron. So Cryst ne claryfyed nozt 5
 hym-selfen, þat he were y-maad⁵ a byschop, bote he þat spake
 to hym & sayde, þou art my sone, to day ich haue bygete þe.
 As he seiþ in an oþer place, þou art an euerlastyngē prest 6
 aftur þe ordre of Melchysedech. & he in þe dayes of his 7
 flesh offred preyeres & bysechynges wiþ gret cry & wiþ teres
 to hym þat myzte safen hym from deþ, & for his reverence he
 was y-herd. And zet whan he was Goddes sone, he lerned 8
 obedyence of þinges þat he suffred; & he⁶ þat was y-brozt to 9
 an ende, was y-maad to alle þilke þat boweþ hem to hym
 a cause of an eferlastyngē hele; & of God he was y-cleped 10
 a byschop aftur þe order of Melchysedech. Of whom þer is 11
 to ous a gret speche þat may nozt ben expounded, for 3e beþ
 y-maad ful febel for-to heren. For þou3 3e oweden to ben 12
 maystres⁷ for tyme, 3ow byhoueþ a3eynward to ben y-tauzt
 whuche beþ þe elementes of þe bygynnyngē of Goddes wordes.

¹ fol. 75^b P.
 in the margin, S.

² om. P.

⁵ fol. 76 P.

³ fol. 65^b S.

⁶ fol. 66 S.

⁴ *worschype* repeated

⁷ *y maystres* S.P.

And 3e beþ y-maad so þat 3ou byhofeþ mylk¹ & no sad mete.
 13 For eferich man þat is partener of mylk, he is wiþ-outen part
 14 of þe word of ryȝtfulnesse; for he is a smal chyld. Bote sad
 mete is of parfyt men, of hem þat by costom han hure wyttes
 y-vsed to discrecyoun of good and of yuel.

6 1 Werfore² we woleþ senden in a word of þe bygynnyng
 of Crist, & passen forþ to a more parfyt; noȝt castynge aȝeyn
 þe foundement of penawnce from dede werkes, & of feiþ³
 2 to God, & of baptysmes, & of techynge also of puttyng
 [in]⁴ of hondes, & of arysynge aȝeyn of dede men, & of þe
 3 eferlastynge dom. & þis we woleþ don, 3ef þat God wole
 4 leten us. For it is im-possybele to þilke þat beþ ones y-lyȝted
 & han y-tasted an hefenlyche ȝefte, & beþ y-made parteneres
 5 of þe holy Spiryte, & han y-tasted also þe goode word of God,
 6 & þe vertues of þe worlde þat is⁵ to comynge, & beþ y-slyde
 a-ȝeyn, to ben renewed aȝen⁶ to penaunce. For þei crucifyeþ
 aȝeyn Goddes sone to hem-seluen, & han hym to a spectakel.
 7 For þe erþe þat drynkeþ þe reyn þat falleþ ofte syþes up-on
 hym, & bryngeþ forþ a cofenabel herbe to þilke men þat heo
 8 is y-tyled of, vnderfongeþ blessynge of God: bote 3ef heo
 bryngeþ forþ breres & þornes⁷, heo is nyȝ cursynge; & þe
 9 ende þer-of is to ben y-brand. Bote, my lefeste breþeren, we
 trusteþ of 3ou beter þinges and neer to hele, þouȝ we speken
 10 þus: for God ne is noȝt vnryȝtful, þat he wole forȝeten 3oure⁸
 werk & 3oure lofe þat 3e han y-schewed in his name: for 3e
 11 han y-mynystred to goode men & ȝet 3e doþ. & we desyre
 þat eferich of 3ou schewe oftesyþes þe same bysynesse to
 12 fulfullynge of 3oure hope to þe ende: þat 3e ben noȝt y-mad
 slowe, bote foleweres of hem þat by feiþ & pacyence schulleþ
 13 an-heryten þe byhestes. For God þat made his byheste to
 Abraham, for he ne hade no grettour to swere by, he swor by
 14 hym-selfe & sayde, Ich wole blesse þe, & ich wole multiplye
 15 þe. And so wiþ his longe abydynge he get his byheste.
 16 For men swereþ by hym þat is grettur þan þei beþ; & þe

¹ *mylk* repeated in the margin, 1st corr. S. ² fol. 76^b P. ³ *þe feiþ* P.

⁴ & S.P.

⁵ fol. 66^b S.

⁶ *e* on erasure, S.

⁷ *breres þornes*

repeated in the margin, 1st corr. S.

⁸ ȝ added in a later hand, S.

⁹ fol. 77 P.

confirmacyoun of þe ende of eferich ple is an oþ. In þe whuche 17
þing God, þat wolde schewen to eyres þe immebelnesse of his
conseyl, putte by-twene a gret oþ: þat þorow tweyne im- 18
mebel þinges, in þe whuche it¹ is im-possybel for God to
lye, we han þe strengest solas; we þat goþ to-gedere to
holde þis forseyd hope, þe whuche we han as a syker & 19
a stabel anker of oure soule, & goynge in-to þe inwardnesse²
of þe huydyng; wher Iesus, oure byfore-goere, entred in 20
for ous, y-mad an eferlastyng byschop aftur Melchysedekes
ordre.

For þes Melchysedek³, kyng of Salem, and a prest of þe 1 **7**
heyeste God, þat mette wiþ Abraham whenne he⁴ come
aþeyn from þe sleynge of kynges, & blessed hym, to whom 2
Abraham departed þe tenþinges of al his good; & he was
furst y-cleped Kyng of ryȝtfulnesse, & afturward Kyng of
Salem, þat is, Kyng of pees; wiþ-uten fadur, wiþ-uten 3
moder, wiþ-uten kynrede, nouþer hade [he] bygynnyng of
his dayes ne ende of his lyf, bote y-lykned to Goddes Sone, he
duelleþ stille an eferlastyng prest. Bote byholdeþ how gret 4
þes is, to⁵ whom Abraham ȝef tenþinges þat was on of þe
moste worþy patryarkes. For þilke þat weren of þe children 5
of Leui þat vnderfongen presthod haden a comaundement to
take tenþinges of þe pepel, after þe lawe of hure owne
breþeren, þouȝ þat þei passeden out of Abrahames lendes.
Bote he whos generacyoun ne is noȝt y-nombred a-mong hem 6
tok tenþinges of Abraham, & blessed hym þat hade þe re-
promyssyones. Bote wiþ-uten any aþeyn-seyenge⁶ þat þing 7
þat is lasse is yblessed of þat þing þat is beter. & here men 8
þat dyeþ takeþ tenþinges; bote þere it is y-wytressed þat he
lyfeþ. And ȝef it mowe be seyð so, by Abraham Leui, þat 9
vnderfong ten-þinges, was y-tenþed; for he was ȝet in his 10
fader lendes, whanne þat Melchysedek mette wiþ hym. And 11
þer-fore ȝef þer hade⁷ y-ben an ende by þe presthod of Leui—
for vnder þat⁸ presthod þe pepel vnderfong þe lawe—what
had it be nedful þat þer hade rysen up an-oþer prest aftur

¹ fol. 67 S.
margin, 1st corr. S.

² in om. P.

⁴ fol. 77^b P.

³ *melchysedek* repeated in the
margin, 1st corr. S.

⁵ & to S.P.

⁶ fol. 67^b S.

⁷ fol. 78 P.

⁸ þe P.

Melchisedekes order, & noȝt ben y-sayd of þe order of Aaron ?
 12 For ȝef þe presthode be y-translated, it mot nede ben þat þer
 13 be y-mad a *translacyoun* of þe lawe. For in hym of whom
 þese þinges beþ y-sayd it is of an-oþer kynrede, of þe whuche
 14 kynrede þer ne was non ordeyned to þe auter. For it is
 open y-knowe þat oure Lord was y-boren of þe kynrede of
 Iuda ; in þe whuche¹ kynrede Moyses spak no þing of prestes.
 15 And ȝet furþer-more it is openlyche y-knowe þat, ȝef þer is
 a-rysen up an-oþer prest aftur þe lyknesse of Melchysedech,
 16 þat ne is noȝt y-mad after þe lawe of þe fleshlyche comaunde-
 ment, bote aftur þe vertu of a lyf þat may not ben vndon.
 17 For he bereþ wytnesse, þat þou art an eferlastynge prest aftur
 18 þe order of Melchisedech. þanne is þe rapere comaunde-
 19 ment reprefed for his infirmyte & his vnprofytabelnesse : for
 þe lawe brouȝte no man to perfeccyoun. Bote þer is a²
 bryngynge in of a betur hope, by þe whuche we neyȝlacheþ to
 20 God. In as muche as it ne is noȝt wiþ-outen a gret oþ—for
 21 þe oþer weren y-mad prestes wiþ-outen a gret swerynge³ ; bote
 þes was wiþ a gret swerynge by hym þat sayde to hym, Oure
 22 Lord haþ ysworen & it ne⁴ schal noȝt a-þinken hym, þou art
 an euerlastynge prest—& in so muche Iesu Crist is y-made
 23 a byhoter of a beter testament. And þe oþer weren y-mad
 many prestes, for as muche as þoroȝ deþ þei weren forboden
 24 to dwellen efermore stille : bote þes, in þat he dwelleþ efer-
 25 more, he haþ an eferlastynge presthode. Wherefore he may
 efermore safen, neyȝenge by hym-selfen to God, & lyfyng
 26 efermore to byseche God for ous. For it by-semed þat oure
 byschop were⁵ holy, innocent, im-pollut, departed from synful
 27 men, & y-mad heyȝer þan hefnes ; þat haþ no nede eferich
 day, as oþer prestes, furst to offren for hure owne gyltes
 sacryfyces & seþþe for þe pepel : for þat he dude ones,
 28 offryng hym-self. And þe lawe ordeyneþ men to ben prestes,
 þat habbeþ infyrmyte ; bote þe word of þe grete swerynge,
 þat is aftur þe lawe, ordeyneþ þe sone þat is efermore
 \parfyt⁶.

¹ om. P.² fol. 68 S.³ fol. 78^b P.⁴ om. P.⁵ *wery* P.⁶ *quod* (erasure of two or three letters) *peuytt* follows in a xvith century hand ; the same name occurs on ff. 67, 69, 71^b, 73^b, 75^b, S.

A chapytre on¹ þilke þinges þat beþ y-sayd: we han 8
 suche a byschop, þat sitteþ in þe ryȝtsyde of þe sege of þe
 Gretnesse of God an hyȝ in hefne, mynyster² of seyntes & of 2
 þe verrey tabernakel, þat God made, & noȝt man. For 3
 eferich byschop is ordeyned to offren ȝeftes & sacryfyces:
 wherfore³ it is nedful þat he haue sumwhat forto offren.
 And þerfore ȝef [he]⁴ were up-on þe⁵ erþe, [he]⁶ ne⁵ were no 4
 prest, when þer weren þilke þat schulden offre ȝeftes aftur⁷ þe
 lawe, þat serfed to þe ensampler & þe schadewe of hefnelyche 5
 þinges; as it was y-answerd to Moyses, when he schulde
 make þe tabernakel, Loke⁸, God sayde, þat þou make alle
 þinges as it was y-schewed to þe in þe hul. Bote now þer is 6
 y-comen a beter serfyngge, by as muche as þe medyatour is of
 a beter testament, þat is y-halewed in beter byhestes. For 7
 ȝef þat rapere hade y-ben wiþ-outen blame, þe place of þe
 secounde ne schulde noȝt haue ben y-soȝt. Bote God, 8
 blamyngge hem, saiþ, Lo, dayes comeþ, God saiþ, & ich wole
 bryngen on þe hous of Israel & on þe hous of Iuda a newe
 testament; noȝt aftur þat testament þat y made to hure 9
 fadres in⁹ þat day þat y toke hure hond to bryngen hem out
 of þe lond of Egypt; for þei ne dwelled not stille in myn
 testament, & y dispysed hem, saiþ God. For þis is þe teste- 10
 ment þat ich wole ordeyne to þe hous of Israel aftur þilke
 dayes, God seiþ, ich wole ȝeue my lawe in hure þouȝt¹⁰, & ich
 wole wryte hym in hure hertes; & ich wole ben hure God, &
 þei schuleþ be my pepel: and eferich man ne schal noȝt seye 11
 to his nexte¹¹ neȝbore, ne to his broþer, Knowe þou God:
 for alle þei schulleþ knowe me, from þe leste to þe⁵ meste.
 For ich wole forȝeuen hem hure synnes, & y nul noȝt haue 12
 muynde on hem þer-aftur. And in¹² suggyngge, A newe, he 13
 made þe rapere waxen old. & þat þing þat waxeþ old is nyȝ
 his dystruccion. And þe⁵ rapere hade iustifyenges & an 1 9
 holy seculer.

For þe tabernakel was furst y-mad, in whom þer weren 2

¹ of P. ² fol. 79 P. ³ fol. 68^b S. ⁴ þer S.P. *Vulg.* si ergo
 esset super terram, nec esset sacerdos. ⁵ om. P. ⁶ & þer S.P.
⁷ of P. ⁸ on erasure, S. ⁹ & S.P. ¹⁰ fol. 79^b P. *u* inserted
 above the line, S. ¹¹ nexte expunged, S. ¹² fol. 69 S.

chaundeleres, & a table, & proposycyon of loues; þat is y-sayd
 3 holy þinges. Bote aftur þe veyl þer is þe secounde taber-
 4 nakel¹, þat is y-sayd holy þinge of holy þinges, þat haþ
 a censer of gold, & þe arke of þe² testament wiþ helynge on
 eferich syde of gold; in þe arke þer is a pot of gold þat is wiþ
 manna, & Aarones 3erde þat broȝte forþ bowes, & þe tables of
 5 þe testament; & abouen þese³ þinges was Cherubyn of blisse
 [o]ferschadewynge⁴ þe propyctorye; of whuche it ne is noȝt
 6 now to speken of sundrylyche. & whenne alle þese þinges
 weren þus y-ordeyned, in þe furste tabernakel entred in
 7 prestes efermore, doynge þe offyces of sacryfices. Bote in
 þe secounde tabernakel⁵ þe byschop al-one, ones in þe 3er,
 schulde entren in, noȝt wiþ-uten blod, þat he schulde offren
 8 for his owene vnkunnynghesse & þe peples also: & þis sygny-
 fyeh þe Holy Spiryte, þat ȝet noȝt holy mennes lyfyng ne
 was noȝt y-schewed, whiles þe rapur tabernakel hade his
 9 stondynge; þe whuche parable is of þe tyme þat is nowþe⁶,
 by whom ȝeftes and sacrifyces beþ y-offred, þat mowe noȝt
 maken hym þat serfeh parfyt in his consyence, in metes
 10 & drynkes & dyuerse waschynges & riȝtfulnesse of⁷ þe flesch,
 11 þat weren y-ordeyned in-to þe tyme of correccyon. Bote
 Crist þat is a byschop of goodes þat beþ to comynge, [in]⁸
 a more large & a² more parfyt tabernakel, noȝt y-mad wiþ
 12 honden, þat is² to seyn, noȝt of þis creacyoun, nouþer⁹ by
 gotes blod ne by calves blod, bote þoroȝ his owne blod he
 entred in-to holy places þat weren y-founden by an efer-
 13 lastynge redempcyoun. For ȝef þat gotes blod oþer boles
 blod, oþer þe aschen¹⁰ of a cow-calf y-spreynd on men, haleweþ
 14 hem þat beþ defouled to þe clansynge of hure flesch: how
 mucche more schal Cristes blod, þat by þe Holy Gost offred
 hym-selfe wiþ-uten wem to God, make¹¹ clene hure con-
 15 scyence from dede werkes to serue þe lyuynge¹² God? And
 þerfore he is a medyatour of a newe testament, þat, þoroȝ þe
 bysechyng of deþ in forbuggyng of þe preuarycaciones þat

¹ *tabernakel* repeated in the margin, 1st corr. S. ² om. P. ³ *pese*
 twice, P. ⁴ *efersch.* S.P. ⁵ fol. 80 P. ⁶ *newe* P. ⁷ fol. 69^b S.
⁸ & S.P. ⁹ *neyþer* P. ¹⁰ *conrē* (expunged) in the text with *aschen* in
 the margin, probably in the original scribe's hand, S. ¹¹ *schal make*, S.P.
¹² fol. 80^b P.

weren vnder þe rapere testament, þei taken a byheste þat beþ
y-cleped of an eferlastynge heritage. For þer as is a testa- 16
ment, it is nedful þat þe deþ go bytwene of hym þat oweþ þe
testament. For a testament in dede men is y-confermyd: 17
for it a-vayleþ nozt whyles he lyueþ þat makeþ þe testament.
Wherfore þe furste ne was nozt y-halewed wiþ-oute blod. 18
For whanne þat eferich comaundement of þe lawe was y-rad 19
of Moyses to al þe pepel, he toke gotes blod & calves blod,
wiþ water & red wolle & ysop, & spreynde þe bok & al þe
pepel, & sayde, þis is þe blod of þe testament þat God haþ 20
y-send¹ to 3ow. He spreynde also wiþ blod þe tabernakel & 21
alle þe vesseles þat serfeden þer-to. And almost alle þinges 22
beþ y-mad clene wiþ blod aftur þe lawe, & wiþ-uten
schedynge² of blod þer ne is y-mad no remysseyoun. And 23
þerfore it is nedeful þat þe samplers of hefenlyche þinges
ben y-mad clene þoro3 þese þinges; bote þilke hefenliche
þinges [þo]ro3³ mucche betur þinges þan þese beþ. For Iesu 24
ne entred nozt in-to holy places y-mad wiþ honden, þat beþ
samplers of verrey⁴ places; bote in-to þe self hefne, þat he
appere now to þe syzt of God for ous: and nozt þat he offre 25
felesyþes hym-selfe, as þe byschop doþ wiþ-ynne holy places,
eferich 3er in an-oþer þinges blod; oþer it hade byhoued hym 26
fele syþes to haue y-suffred from þe bygynnyng of þe worlde.
Bote now he apered ones in þe ende of þe worlde to distruccioun
of synne by his owne sacrifyce. & ri3t as it was y-ordeyned 27
to men for-to dyen ones & syþþe comen to dom; ryzt so Crist 28
was y-offred ones to þe clensynge of many mennes synnes, &
in þe secounde tyme he schal appere to hem þat abydeþ hym
in-to hele. For þe lawe haþ a schadewe of goodis þat beþ to 1 10
comynge, & nozt þat ymage of þinges, [&] eferich 3er offreþ
þe selfe sacrifyces wiþ-uten cessynge, & may nozt maken hem
parfyt þat haueþ accesse to hem. For elles me schulde hafe 2
y-cessyd to offren sacrifyces, for as mucche as þe doeres
þer-of⁵, ones y-mad clene, ne schulden hafe y-had afturward
no conscyence of synne. Bote eferyche 3er in hem þer is 3
y-mad a muynde of synnes. For it is impossybel for synnes 4

¹ fol. 70 S.² schendynge P.³ 3ro3 S.P.⁴ fol. 81 P.⁵ fol. 70^b S.

5 to ben y-don a-wey þoroʒ gotes blod oþer boles blod. And
 þerfore whanne he comeþ in-to¹ þe worlde, he saiþ, þou ne
 desyredest² noʒt sacryfyce & offrynge, bote þou schapedest to
 6,7 me a body; & holocaustes³ for synne ne plesede þe noʒt: &
 þo y sayde, Lo, y come—in þe bygynnyng of þe bok it is
 8 y-wryten of me—þat y do þi wille, God. & so suggynge
 abofe, þat þou ne woldest noʒt sacryfyces & offrynges & holo-
 caustes for synnes, ne þei weren noʒt plesynge to þe þat beþ
 9 y-offred aftur þe lawe, þo y⁴ sayde, Lo, God, y⁵ come þat y do
 þi wylle. He doþ away þe raþer, þat he stable þat þat
 10 foleweþ. In þe whuche wylle we beþ y-halewed by þe
 11 offrynge of þe body of Iesu Crist ones. And eferich prest
 mot ben eferich day redy mynstryng⁶ & offrynge fele syþes
 12 þe same sacryfyces, þat mowen nefer don away synnes: bote
 þes prest⁷, offrynge on sacryfyce for synnes, sytteþ efer-
 13 more in þe⁴ ryʒt syde of God, abydyng her-aftur for-to þat
 14 his enemyes ben y-sett þe stool of his fet. For þoroʒ on
 15 offrynge he made men holy for efer. For þe Holy Gost
 16 wytnesseþ þat whanne he saiþ, þis schal be þe testament þat
 ich wole make to hem aftur þilke dayes, seiþ God, ich wole
 3eue my lawes in hure hertes, & ich wole⁸ wryte hem in hure
 17 þoʒtes; & y nul byþenke no more of hure wyckednesse⁹ &
 18 hure synnes. & þer as is for3euenesse of þese, þer is non
 19 offrynge for synne. And þerfore, breþeren, we habbeþ a trust
 20 in þe entrynge of seyntes in Cristes blod, in þe whuche trust
 he haþ y-cast to ous a newe weye & a lyfyng þoroʒ þe
 21 keferynge, þat is, þoroʒ his flesch; & þoroʒ a gret prest vp-on
 22 Godes hous; & come we to hym wiþ a trewe herte in fulnesse
 of bylefe, & spreng we oure hertes from an efel conscyence,
 23 & wasche we þe body wiþ clene watyr, & holde we þe know-
 lechyng of oure hope bowyng to no syde; for he is trewe of
 24 þat he¹⁰ haþ y-3efen ous a byheste. And byholde we to-
 25 gedere in steryng of charyte & of goode werkes, noʒt
 lefyng oure quyletes, as it is a custom to summe men, bote

¹ fol. 81^b P.² *desyrest* P.³ *holocaustes*, þ^t is *sakerfices brent*

added in the margin, 1st corrector's hand, S.

⁴ om. P.⁵ *god y on*

erasure, S.

⁶ *mynjstryge* S.⁷ *þese prest* S.*þese prestes* P.⁸ fol. 71 S.⁹ fol. 82 P.¹⁰ *he* in the margin, S.

comfertynge eferychone oþer ; & so muche þe more as we seþ
 þe day neyȝlechen. For ȝif þat we synneþ wylfullyche after 26
 þe vnderfongynge of þe knowleche of trewþe, þer ne is noȝt
 y-laft a sacrifice for oure synnes, bote þer is a dredful 27
 abydyngge of þe dom, & þe sewyngge fuyr þat schal consumen
 þe aduersaries of Crist. For who þat brekes Moyses lawe, 28
 wiþ-outen any mercy, vnder two oþer þre wytnesses, he is
 y-don to þe deþ ; how muche more trewe, ȝef þat he¹ deserfe 29
 grettere tormentynges² þat defouleþ Godes sone, & defouleþ
 þe blod of þe testament, in whom he is y-halewed, & doþ
 wrong to þe Spiryte of grace ? For we wyteþ þat he seyde, To 30
 me veniaunce, & ich wole ȝelden aȝeyn³. & eftsones, For
 God schal demen his pepel. And þerfore it is dredful to 31
 fallen in-to þe hondes of þe lyfynge God. Bote hafe ȝe 32
 muynde of þe rapier dayes, in whom ȝe weren y-lyȝted &
 susteyned a gret batayle of suffrynges ; & in anoþer day ȝe 33
 weren y-mad a spectakel to reprefes & trybulacyones ; & an-
 oþer day ȝe beþ y-mad felawes of þilke þat han such conuer-
 sacyoun. For ȝe haden compassyoun of hem þat weren 34
 y-bounden, & vnderfongen þe robbyngge of ȝoure goodes wiþ
 ioie, knowynge þat ȝe haden a beter substaunce dwellynge in
 hefne. Ne lese ȝe noȝt þanne ȝoure trust þat haþ a gret 35
 rewardynge. For pacyence is nedful to ȝow þat ȝe don þe 36
 wyll of God, þat ȝe bryngen his byheste. And ȝet a lytel⁴ 37
 whyle, & wiþynne a lytel whyle he þat is to comynge schal
 come ; & my ryȝtful man lyfeþ of bylefe : & ȝef he wiþ-draweþ 38
 his fot he ne schal noȝt plesen his soule. Bote we ne beþ 39
 noȝt chyldren of wyþdrawynge in-to perdyccioun, bote Goddes
 chyldren in getynge of þe soule.

Bote⁵ feiþ is þe substaunce of þinges þat beþ to ben **11**
 y-hoped, & an argument of þinges þat semeþ noȝt. For in 2
 þis olde men han y-had testymonye. þoroȝ feiþ we vnder- 3
 stondeþ þat þe worldes weren y-mad þoroȝ þe word of God,
 & þat of in-vysybel þinges weren y-mad þinges þat mowen
 ben y-seye. þoroȝ feiþ Abel offred a grettere sacrifice þan 4

¹ *he* in the margin, S.² fol. 82^b P.³ fol. 71^b S.⁴ *ytel* on erasure, S.⁵ fol. 83 P.

Caym, þoroʒ whuche he hade wytnesse þat he was ryʒtful. For God ber wytnesse to¹ his ʒeftes: & þoroʒ hure he spak
 5 when þat he was ded. þoroʒ feiþ Enoch was² translated þat he ne seyʒ noʒt deþ; & he ne was noʒt y-founde, for God³ translated hym: for byforen his translacyoun he hade
 6 witnesse þat he plesede God: & wiþ-outen feiþ it is impossybel for-to plese God: for it byhoueþ þilke þat wollep come to God bylefen þat he is, & to þilke þat secheþ hym
 7 bysylyche he is y-mad a rewarder. And þoroʒ feiþ Noe vnderfong an answeere of þinges þat ne were noʒt y-seye byfore, & dredynge, he ordeyned hym a schyp to þe hele of his houshold; by whom he dampned þe worlde, & was
 8 y-mad eyr of þe ryʒtfulnesse þat is þoroʒ feiþ. And þoroʒ feiþ Abraham, y-cleped, obeysched to gon in-to þe place þat he schulde vnderfongen for erytage; & wente forþ, noʒt
 9 knowynge whyder þat he wente. &⁴ þoroʒ feiþ he dwelled in þe lond of byheste, as a straunger, wonyng in⁵ lytel houses, wiþ Ysaac & wiþ Iacob, þat weren eyres wiþ hym of þe same
 10 byheste: for he abod a cyte hauynge foundementes, whos werk-men & makere was God. And þoroʒ feiþ Sara þat was bareyne vnderfong vertu in consceyfynge of seed & aʒeyn þe tyme of hure age, for heo⁶ bylefed þat he was trewe þat
 12 hade by-hoten hure; wherfore of on beþ many y-boren, & aftur þat he was ded, as þe multitude of þe sterres of hefne, & as þe grafel in þe brynke of þe see þat⁷ may noʒt
 13 ben y-nombred. By feyþ alle þese beþ dede, wiþ-outen vnderfongynge of þe byheste, bote byholdynge a-fer þyn[g]⁸ of⁹ byhestes, & saluwynge hem, & knowlechyng þat þei beþ
 14 pilgrymes & men herborewed on þe erþe. For þei þat seyen þis sygnyfyep þat þei secheþ a contray. & ʒef þei haden
 15 y-had muynde of þe contray þat þei wenten out of, þei haden tyme to haue y-turned aʒeyn. Bote now desyreþ a beter,
 16 þat is, an hefenlyche contrey. And þerfore God ne is noʒt

¹ fol. 72 S.² þoroʒ feiþ enoch was saf repeated in the margin,

1st corr. S.

³ on erasure, S.⁴ fol. 83^b P.⁵ in þe P.⁶ ʒhe P.⁷ fol. 72^b S.⁸ þynke with nke on erasure, S. þinge P.*Vulg.* non acceptis repromissionibus, sed a longe eas aspicientes.⁹ of in the margin, S.

y-confounded¹ to ben y-cleped hure God : for he haþ y-ordeyned to hem a cyte. And þoro3 feiþ Abraham offred Ysaac whan 17 he was y-tempted², & offred his on bygeten sone þat hade vnderfongen þe byheste ; for to hym it was y-sayd, In Ysaac 18 þi seed schal ben y-cleped : schewynge þat God is my3ty 19 to areren up men from deþ to lyf. Wherfore he vnderfong hym in a parable. & þoro3 feiþ of þinges þat weren to 20 comynge, Ysaac blessed Iacob & Esau. & þoro3 feiþ Iacob 21 dyyngge blessed Iosephes chyldren, & honoured þe hy3schyp of his 3erde ; & þoro3 feyþ Ioseph dyyngge hade muynde of 22 þe passynge forþ of þe chyldren of Israel, & comaunded of his bones. And þoro3 feiþ Moyses, whan³ he was y-bore, 23 was y-hud þre moneþes of his eldren, for þei seyen þat he was a welfaryng chyld, & dradde no3t þe kynges comaundement. And þoro3 feiþ Moyses [was] y-mad gret and forsok 24 þat he was Pharaos dou3ter sone ; desyryng more to ben 25 y-peyned wiþ Goddes peple, þan for-to haue temporel murþe of synne ; trowynge þe obbroyd⁴ of Crist grettour rychesse 26 þan þe tresour of Egypcyenes : for he byheld in-to þe remuneracyoun. þoro3 feiþ he lefed Egypt, no3t dredynge 27 þe boldschype of þe kyng ; for he⁵ abod hym þat was in-vysybel as þou3 he seye hym. þoro3 feyþ he halewed 28 pask, and þe schedynge of blod, lest he touched hem þat wasted þe furste⁶ bygeten þinges of Egipcyenes. And þoro3 29 feiþ þei passeden ouer þe Rede See as by druye lond : bote þe Egypcyenes asayeden þat & weren deuoured.

And þoro3 feiþ men⁷ of Ierycho fullen a-doun þoro3 þe 30 circuyt of sefen dayes. & þoro3 feiþ Raab þe hore ne 31 perysched no3t wiþ ofer þat weren vnbylefed, vnderfongynge þe aspyes wiþ pees. & what schal y seye 3et ? for tyme 32 wole fayle me to telle of Gedeon, Barac, Sampson, Iepte, Dauyd, Samuel & þe prophetes : þat by feiþ ofer-comen⁸ 33 kyngdomes, & wro3ten ry3tfulnes, & geten repromyssyones, & stoppeden lyones mouþes, & quencheden þe impetuesnesse 34 of fuyr, & dryfen a-wey þe scharpnese of swerd, & han

¹ y om. P. ² fol. 84 P. ³ an on erasure, P. ⁴ The catchwords at the bottom of fol. 72^b have *obbrayd of S.* ⁵ om. P. ⁶ fol. 84^b P.

⁷ *Vulg.* Fide muri Iericho corruerunt.

⁸ *euercomen* P.

y-kefered of seknesse, & han [ben y-] mad¹ strong in batayle,
 35 & han y-turned up þe casteles of straunge men. & wymmen
 han vnderfongen hure housbondes arysynge aʒeyn from deþ
 to lyf: but oþer han y-be wiþholden, noʒt underfongynge
 redempecyoun; for þei wolden y-fynde a beter resureccion:
 36 oþer hafeþ assayed dyspysynges & betynges, & prisiones
 37 & byndynge: &² han y-ben y-stoned & to-hewe & y-temptyd,
 & han y-dyed þoroʒ sleynge of swerd. And summe han
 y-gon aboute³ in rouʒ cloþinge of heres, & in gotes skynnes;
 38 nedy & a-nuyed & y-angwysched, to whom þe world ne was
 noʒt worþi; errynge in wyldernesse & in hulles & in dennes
 39 & holes of þe erþe. & alle þese⁴, prefed þoroʒ wytnessynge
 40 of feiþ, ne vnderfongen noʒt þe repromyssyoun: for God
 ordeyned sum þyng beter for us, þat þei ne schulde noʒt
 ben y-broʒt to ende wiþ-outen ous.

12 ¹ And þerfore we þat hafeþ so gret a cloud of wytnesses
 y-putte to ous, do we a-wey from ous eferich charge & synne
 þat stondeþ abouten ous, & renne we by pacyence to þe
 2 fyʒtynge þat is y-purposed to ous, byholdynge in-to þe
 auctor & þe bryngere to ende of oure feiþ Iesus, þat whenne
 ioie was y-purposed to hym he suffred þe cros, dispysynge
 confusoun, & he sytteþ on þe ryʒt syde of þe sege of God.
 3 & þerfore byþinkeþ ʒow on hym þat suffred synful men
 aʒeyn-seyenge hym, þat ʒe ne ben noʒt y-w[e]ryed⁵, faylynge
 4 to ʒoure soules. For ʒet now ʒe ne hafeþ noʒt aʒeynstondynge,
 5 fyʒtynge aʒeyn synne, to þe schedynge of ʒoure blod. & hafe
 ʒe forʒeten þe comfort þat God haþ spoken to ous as to his
 chyldren, seyenge, My chyld, ne dispyse þou noʒt þe techynge
 of oure Lord, ne be þou noʒt y-weryed⁶ whyles þou art
 6 y-prefed of hym; for he chastepþ þilke þat he louepþ, & he
 7 scoureþ eferych chyld þat he receyfeþ. Abyde⁷ ʒe styлле in
 techynge, for God ʒefep hymself to ʒow as to his chyldren;
 8 & what chyld⁸ is þere þat þe fader ne chastepþ noʒt? & ʒef
 ʒe beþ out of techynge, whos partyneres ben ʒe y-mad alle?

¹ *vp y mad* P.; S. has *vp* (followed by erasure of one letter) *mad*, the *p* being altered from *b*. *Vulg.* fortes facti sunt. ² fol. 73^b S. ³ fol. 85 P.

⁴ *þese þei* S.P.

⁵ *y waryed* S.P. *Vulg.* ne fatigemini.

⁶ fol. 85^b P.

⁷ fol. 74 S.

⁸ *chyld* repeated in the margin, S.

þanne be 3e spousebrekeres & nozt sonen. Furþermore, we 9
 haden fadres þat weren techeres of oure flesch, & we wor-
 schupeden hem : muche more we schulleþ be buxom to þe
 Fader of spirytes, & we schulleþ lyfen. And þei wiþ-ynne 10
 a fewe dayes enformeden ous aftur hure owne wylle ; bote
 þes to þat þing þat is profytabel, in receyfynge his holynesse.
 Bote eferyche techynge in þis tyme ne semeþ nozt to ben 11
 of ioie, bote of deþ. Bote afterward he schal 3elde to þilke
 þat han wel y-lerned þe moste pesful fruyt of ryztfulnesse.
 Wherefore rereþ up 3oure remysse hondes, & 3owre knees þat 12
 beþ dissolut ; & makeþ efene þe goynges to 3oure fet, þat 13
 no man erre haltynge, bote be rap^{er} y-heled. & folewe 3e 14
 pes with alle men, & holynesse wiþouten whom no man schal
 y-seo God. And loke 3e, þat no man lakke þe grace of God ; 15
 ne þat no rote of bytternesse bourgenynge upward latte no
 man, þoro3 þe whuche many men ben¹ defouled ; ne þat no 16
 man be¹ a lechour, & wycked as Esau, þat for mete solde his
 herytage. For wyte 3e wel, þat whanne he desyred to haue 17
 an-heryted þe blessynge, he was reprefed, for he ne fonde no
 place of penaunce, þou3 þat he sou3te it wiþ teres. For 3e ne 18
 beþ nozt y-come to þe fuyr, þat me may holden & ney3lechen
 þer-to², ne to þe whyrlewynd & to tempest, ne to þe sown of 19
 a trumpe, ne to þe voys of wordes, whom þilke þat herde
 excuseden hem-selfe, for þat þe voys ne schulde nozt ben
 y-mad to hem : for þey ne beren nozt þat þat was y-seyd, & 20
 3ef a best hade y-touched þe hul, he schulde³ haue ben
 y-stoned ; & so dredful it was þat was y-seye, for Moyses 21
 seyde, Ich am a-gast & quakynge for drede. Bote 3e beþ 22
 y-come to þe hul of Syon, & to þe hefenlyche Ierusalem þat
 is þe cyte of þe lyfyng God, & to þe cumpany of many
 þousandes of aungeles, & to þe churche of primytyfes þat 23
 beþ y-wryten to-gedere in hefenes, & to þe domesman of alle
 spyrytes & of ryztful men & of parfyt men, & to þe medyatour 24
 of a newe testament, Iesus, & to þe schedynge of his blod
 þat spak betere þan Abel. & loke 3e þat 3e ne refuse nozt 25
 hym þat spekeþ. For 3ef þei ne⁴ a-scaped nozt⁵, þat refuseden

¹ *ben...man be* on erasure, S. fol. 86 P.
 twice, the first expunged. S

⁴ om. P.

² fol. 74^b S.

⁵ fol. 86^b P.

³ *he schulde*

hym þat spak vp-on þe erþe, muche more we ne schuleþ noȝt,
 þat turneþ ous a-wey from hym þat spekeþ to ous from
 26 hefene: whos voyce meued þe erþe sumtyme: bote he
 byhoten now & seiþ, ȝet ones, & ich wol meue noȝt onlyche
 27 þe erþe bote hefene also. What is þat, þat he seiþ Ones?
 in¹ þat he declareþ þe translacyoun of mebel þinges, as of
 þinges þat beþ y-don, þat þey þat beþ im-mebel þinges
 28 dwellen styлле. & þerfore we þat vnderfongeþ a kyngdom
 þat is im-mebel hafeþ a grace, þoroȝ whom we schulen
 29 seruen oure God wiþ² drede & wiþ reuerence: for oure God
13 1 is fuyr þat consumeþ. þe charite of breþerhede dwelle
 2 a-mong ȝow. & ne forȝete ȝe noȝt hospytalite: for þer-þoroȝ
 sum men han y-pled aungeles in receyuynges hem to
 3 herborewe. & hafe ȝe muynde of hem þat beþ y-bounde,
 as þouȝ ȝe weren y-bounde ȝow-selfen; & of hem þat
 trafayleþ, as þouȝ ȝe ȝow-selfen weren duellynge in body.
 4 And be þer worschupful wedlak in alle³ þinges, & a bed
 wiþ-outen wem: for God schal deme boþe lecchours &
 5 spousbrekeres. And ben ȝoure maneres wiþ-outen couey-
 tyse⁴, a-payd wiþ present þinges: for God saiþ, Y nul noȝt
 6 lefe þe. So þat we mowen seye trustylyche, My lord is myn
 7 helpere, & y nul not drede what no man do to me. And
 hafe⁵ ȝe muynde of hem þat beþ y-set to-fore ȝow, þat hafeþ
 y-spoke to ȝow Goddus word; & byholde ȝe þe yssew of hure
 8 conuersacyoun, & folewe ȝe hure feiþ. Iesu Crist was ȝurstay
 9 & to day, and he is efermore. Ne be ȝe noȝt y-lad away with
 dyuerse techynges & straunge: for it is best þat þe herte be
 y-stabled in grace; noȝt in metes, þat ne profyted⁶ noȝt to
 10 hem þat walkeden in hem. We han an auter, of whom no
 men han power forto eten bote þilke þat serfeþ in þe taber-
 11 nakel. For of þilke bestes, whos blod is y-boren in-to holy
 places by þe byschop for synne, hure bodyes beþ y-brent
 12 wiþ-outen þe casteles. Wherfore Iesus, for he wolde halewen
 his pepel þoroȝ his blod, he suffred his passyoun with-outen
 13 þe ȝate. & þerfore go we out to hym wiþ-outen þe casteles,

¹ & P.² fol. 75 S.³ in *alle* in the margin, later hand, S.⁴ *ty om.* P.⁵ fol. 87 P.⁶ *profyten* P.

berynge his obbrayd. For we ne hafeþ nozt¹ here no cyte 14
 þat is dwellynge, bote we secheþ on þat is to comen. For 15
 þoroȝ hym we offereþ efermore a sacrifice of heryynge to God,
 þat is, þe fruyt of þe lyppys þat knowlecheþ to his name.
 Bote ne forȝete ȝe nozt of wel doynge & of comunyon, for in 16
 syche sacrifices God is y-worschuped. & be ȝe buxom & 17
 sogettes to hem þat beþ aboȝe ȝow: for þei wakeþ as for-to
 ȝelden acountes for ȝoure soules; þat þei don it wiþ ioȝe
 & nozt wiþ sorowe²: for þat ne is nozt spedful to ȝow. & 18
 preyep for ous: for we trustep þat we han a good conscyence
 in all pilke þat han good wylle to don wel. & þe more 19
 largelyche y preye ȝow þat ȝe don so, in as myche as y schal
 þe raþere comen aȝeyn to ȝou. & God of pees, þat broȝte out 20
 from deþ oure Lord Iesu Crist, a gret schepherde of alle men
 in þe blod of on eferlastynge testament, ordeyne ȝow in eferich 21
 place þat ȝe don his wylle, & do in ȝow þat be plesynge in
 hym by Iesu Crist; to whom be ioȝe & blysse worlde wiþ-
 outen ende. Amen.

þus, suster, seynt Poule haþ y-tauȝt men for-to lyfen þat
 byleueþ in Crist in his pystelis. And to Tymothe he wryteþ
 on pistel, how he schulde hafē hymself in good ensampel to
 oþer men, & seiþ in þis wyse,

I. TIMOTHY.

Poule³, Iesu Cristes apostel⁴ þoroȝ þe comawndynge of 1 **1**
 God & oure Safyours, & of Iesu Crist oure hope; to Tymothe, 2
 my lefe sone in feiþ, be grace, mercy, & pees of God oure
 Fader⁵ & oure Lord Iesu Crist. As y preyde þe þat þou 3
 schuldest dwelle styлле at Ephese, whanne þat ich wente in-to
 Macedonye, þat þou schuldest telle to summe men, þat þei
 ne tauȝte non oþer wyse, ne toke no kepe to tales, ne to 4
 genologyes þat hafeþ non ende, þat meueþ raþer questyones⁶

¹ fol. 75^b S.

² fol. 87^b P.

³ of follows, P.

⁴ apostestel S.

⁵ fol. 76. *Tymothe* as heading throughout the epistles, in a late hand, S.

⁶ *questyones* repeated in the margin, S.

5 þan¹ to þe edyfycacyon of God þat is in feiþ. For þe ende of
 þe comaundement is charite of a clene herte & of a good
 6 conscience & of feiþ noȝt [y]-feyned²: from þe whuche þinges
 summe men habbeþ y-erred a-vey & beþ y-turned in-to veyn
 7 speche, & wollep ben doctoures of þe lawe, bote þei ne vnder-
 stondeþ noȝt what þei spekeþ, ne þe þinges þat þey affermeþ.
 8 And we wyteþ wel þat þe lawe³ is good, who-so vseþ hure
 9 lawefullyche, knowynge wel, þat þer ne is no lawe y-set to a
 ryȝtful man, bote to vnryȝtful men, & to þilke þat ne welep
 noȝt ben sogetes, & to wikked men, & to synful men, & to
 cursed men, & to men þat beþ defouled, & to men þat slep
 10 hure fadres & hure moderes, & to men-sleares, & to lecchoures,
 & to sodomytes, & to gyloures, & to lyeres, & to men þat beþ
 forswore, & what-efer elles þat þer be, þat be aȝeyn hol
 11 techynge of þe euangely of blysse of God þat is y-blessed, þe
 12 whuche euangely is y-take to me. And y þonke hym þat
 haþ y-comforted me in oure Lord Iesu Crist, for þat he sup-
 13 posed þat ich was trewe & sette me in his seruyse, þat byfore
 was a blaspheme⁴, & a pursuere, & doynge⁵ iniurye to his
 serfauntes: bote ich haue y-founde þe mercy of God, for
 14 vnknowynge y dude it in vnbylefe. Bote þe grace of oure
 Lord Iesu Crist wes⁶ ofer-plentefous⁷ wiþ feiþ & lofe þat is in
 15 Iesu Crist. A trewe word & worþy to ben vnderfonge, þat
 Iesu Crist com in-to þe worlde to safe synful men; of whom
 16 ich was on of þe furste: bote þerfore ich had mercy, for þat
 Iesu Crist wolde furst schewen in me eferych pacyence, to þe
 informacyon of hem þat schulden lyfen to hym in-to an efer-
 17 lastynge lyf. Bote to hym þat is Kyng of worldes, & noȝt
 dedlyche, & invysybel, þat onlyche is God, be worschype &
 18 blysse world⁸ wiþ-outen ende. And þis heste y bytake þe,
 Tymothe my sone, þat þou occupye þe after þe prophecyes þat
 19 habbeþ y-ben byfore þis tyme, hafynge a good feiþ & a⁹ good
 conscyence; whom summe men habbeþ y-put a-vey from hem,
 20 & han y-had schypbreche aboute þe feiþ: of þe whuche weren

¹ fol. 88 P. ² *in feyned* S. *y f.* P. ³ *lawe* repeated in the margin,
 1st corrector S. ⁴ *blasphemere* with *re* in a later hand, P. ⁵ fol. 76^b S.
⁶ *whas* P. ⁷ fol. 88^b P. ⁸ *þe w.* P. ⁹ om. P.

Ymenes¹ & Alysaunder; whom y toke to Sathanas, þat þei lerne þat þei ne blaspheme not God.

And þerfore y byseche þat þer ben furst y-mad of alle **2** men preyer², bysechynges, & þankynges to God for alle men; & for kynges & for alle þilke þat beþ y-ordeyned in **3** hyȝschype; þat we han a pesybel lyfyng & an esy in eferich pyte & chastyte. For þis is³ good & acceptabel to-fore God **4** oure Safyours, þat wole þat alle men ben y-safed, & þat þei **5** comen to þe knowlechyng of⁴ his trewþe. þer is on God⁵, & **6** on medyatour of God & of men, Iesu Crist, þat is a man, þat **7** ȝef hym self redempcyoun for alle men, whos wytnesse is y-confermed in his tymes; in whom ich am y-set a prechour **8** & an apostel, for y seye trewþe & y ne lye noȝt, þat am techere of mysbyleued men in feiþ & in treuþe. And þerfore **9** ich wole þat men preyen in eferich place, lyftyng up clene honden wiþ-uten wraþþe & stryuyng. And wymmen also **10** in a couenabel habyte, wiþ schamfastnesse & sobernesse arayyng hem-selfe, noȝt in heres y-platted, ne wiþ gol[d] oþer margery perles⁶ oþer precyous cloþing; but, as it bysemeth **11** wymmen þat byhoteþ chastyte, by goode werkes. & a wom- **12** man lerne in scylence with alle subieccyon. Bote y ne lete **13** no womman to teche, ne to hafe lordschupe on hure housbonde, bote to ben in sylence. For Adam was furst y-mad, **14** & syþen Eue. & Adam ne was noȝt bygyled, bote þe wom- **15** man was bygyled in preuarycacyon: & heo⁷ schal ben y-safed **16** by bryngyng forþ of children, ȝef þat he dwelle stille in feiþ & lofe & holynesse wiþ eferiche sobernesse.

A⁸ trewe word, Who þat desyreþ a byschopryche, he **1** **3** desyreþ a good werk. For it byhoueþ a byschop⁹ to ben **2** a man wiþ-uten reprefe, & a man of¹⁰ on wif, sober, redy, chaste¹¹, hospiteler, a techere; noȝt dronkelew, ne smytere; **3** bote softe & good, no¹² stryfer, ne coueytous; bote þat gouerneþ **4**

¹ s later addition, S.

² *preyer*es repeated in the margin, 1st corr. S.

³ above the line, S.

⁴ fol. 77 S.

⁵ fol. 89 P.

⁶ *gol* oþer *perles*

repeated in the margin, 1st corr. S.

⁷ *ȝe* P.

⁸ *prima ad thimotheum*

⁹ *a byschop*

repeated in the margin, 1st corr. S.

¹⁰ *of* in the margin, S.

¹¹ fol. 89^b P.

¹² *ne* P.

wel his household; þat þat¹ haþ his children sogettys in
 5 eferiche chastyte; & who þat can noȝt rewle wel his owene
 houshold, how schal he haue þe dylygence of Godes churchē?
 6 ne þilke þat is late y-baptysed, lest he be hofen up in-to
 7 pruyde & falle in-to þe dom of þe defel. For it byhofeþ þat
 he hafe good witnesse of þilke þat ben wiþouten-forþ, þat he
 8 ne falle noȝt in-to obbrayd & in-to þe defeles grun. Dekenēs²
 also ben chaste & noȝt of two tunges, noȝt y-ȝeue to myche
 9 wyn, ne suyngē foul wynnynge; bote hafynge þe mynstryngē
 10 of feiþ in a clene consyence. Bote ben þese first y-prefed,
 11 & so mynystren þei wiþouten blame. & summe wymmen
 also ben chaste, noȝt bakbytyngē, sober & feiþful in alle þinges.
 12 Dekenēs ben of on wyf, þat rewleþ wel hure chyldren &
 13 hure houshold. For þilke þat mynystreþ wel schulleþ geten
 hem-selfen a good degre, & a muche trust in þe feiþ þat is in
 14 oure [Lord]³ Iesu Crist. þese þynges y wryte to ȝow⁴, hopyngē
 15 to come sone to [ȝow]⁵; & ȝef þat y tarye, þat þou wete⁶ how
 þou schalt haue þi conuersacyoun in þe hous of God, þat is
 Goddes churchē þat lyfeþ, & a pyler & a stabelnesse of þe
 16 trewþe. And it is openlyche⁷ a gret sacrament of pyte, þat
 haþ ben y-schewed in flesch & y-iustifyed in spiryt & appered
 to aungeles & is y-preched a-mong mysbylefed men & is
 y-lefed in þe world & y-taken vp in blysse.

4 1 But⁸ þe spiryt seiþ openlyche, þat in þe laste dayes⁹ þer
 schulleþ summe fallen away fro¹⁰ feiþ, takynge kepe to spirytes
 2 of¹⁰ errour & to þe doctrines of fendes, þat in ypocrysye
 3 spekeþ lesynges, þat hafeþ a corrupt consyence, & forbedeþ
 weddynge, & abstenen from metes þat God haþ y-mad to ben
 vnderfongen of trewe men, þat han y-knowe þe trewþe wyþ
 4 þonkynges to God. For eferiche creature of God is good, &
 þer ne is no þing to ben y-cast away þat is vnderfongen wiþ

¹ fol. 77^b S.² *derkenesse* expunged with *dekeness* in marg., 1st corr. S.³ *oure* (crossed through) *lord* (erased) with *Crist* written over it in a later hand, S.⁴ *ȝow* crossed out and þe *tymoþe* in a late hand in the margin, S.⁵ *the* in a late hand on erasure, S. ȝe P.⁶ *þat þou wete* inserted in a later hand, the same as above corrections, S. om. P.⁷ fol. 90 P.⁸ *sopli* added in a late hand above the line, S.⁹ fol. 78 S.¹⁰ in a late hand above the line, S.

þankynges to God: for it is y-mad holy by Goddes word & 5
 by preyere. And proposynge þese þynges to oure breþeren,⁶
 be þou a good serfaunt of oure Lord Iesu Crist, y-norsched
 wiþ wordes of þe feiþ, & of þe good doctryne þat þou hast
 y-folowed. And schunye þou vncouenabel & veyn fables, 7
 & excersyse þi-selfe to pyte: for bodylyche excercyse is 8
 profytabel to luytel þing; but pyte is profytabel to alle
 þinges, hafynge a byheste of lyf þat is now, & of lyf þat
 is to comynge. A trewe word & a worþi to ben accepted. 9
 For in þis we trafeyleþ & we beþ¹ y-cursed, for we hopeþ in 10
 þe lyfyng God þat is safyours of alle men, bote most of
 feiþful men. Hote þou þese þinges & teche hem. No man 11,12
 dispyse þy 3ouþe; bote be þou ensampel of feiþful men, in
 word, in conuersacyoun, in charyte, in feiþ, in chastyte. For to 13
 y come, take hede to redynge, to exortacyoun & to doctryne.
 Ne be þou noȝt necclygent of þe grace þat is y-ȝefe þe by 14
 prophete wiþ² puttyng in of þe honden of presthod³. Þese 15
 þynges by-þenche þou; & be þou in þese þynges, þat þy
 profytinge be opene to alle men. Take hede to þi-selfe, & to 16
 doctrine. Be bysy in hem, for doynge⁴ so þou schalt safe
 þi-selfe & þilke þat y-hereþ þe. Ne blame þou noȝt hym þat 1 5
 is aldere þan þou, bote byseche hym as þi fader; & ȝonge
 men as breþeren: olde wymmen as moderes; ȝonge wymmen⁵ 2
 as sustren in alle chastyte. Worschupe wydewes þat beþ 3
 trewe wydewes. & ȝef þer be a wedewe þat haþ sonen oþer 4
 nerewes⁶, lerne he furst to gouerne hure owene houshold, &
 to ȝelden a-ȝeyn to hure eldren for þe goodnesse þat þei han
 receyfed of hem: for þis is acceptabel to-fore God. And heo⁷ 5
 þat is a trewe wydewe & desolat, hope heo⁷ in God, & be he
 in hure preyeres & bysechynges nyȝt & day. For heo þat 6
 lyfep in delyces is deed. & comaunde þou þese þinges, þat 7
 þei ben wiþouten⁸ reprefe. & who þat haþ no charge of þilke 8
 þat beþ of his, & most of þilke þat beþ homlyche wiþ hym, he
 haþ forsaken his feyþ, & is worse þan a mysbylefed man. A 9

¹ fol. 90^b P. ² fol. 78^b S. ³ þe *presthod* with *hod* dotted out,
 and þe above the line in a later hand, S. ⁴ o above the line, S.

⁵ *old men ȝong men ȝonge wymmen* repeated in the margin, 1st corr. S.

⁶ *nerewes* dotted out and *cosynes* written above in a later hand, S. *cosyns* P.

⁷ ȝhe P. ⁸ fol. 91 P.

wydewe be y-chose noȝt lasse þan of syxty wynter, þat haþ
 10 y-ben on mannes wyf, & haþ y-had testymonye in goode
 werkes; ȝef heo¹ haþ wel y-norsched hure children, ȝef heo¹
 haþ y-herborewd men, ȝef heo¹ haþ y-wasche goode mennes
 fet, ȝef heo¹ haþ y-mynystred to þilke þat habbeþ y-suffred
 trybulacyoun, & ȝef heo¹ hafe y-swed eferych good werk.
 11 Bote schonye² þou wydewes þat beþ ȝongere: for when þei
 haueþ y-don leccherye in Crist³, þei w[o]lleþ⁴ ben y-weddyd:
 12 & hau[er]⁴ dampnacyoun, for þei habbeþ y-mad hure furste
 13 feiþ veyn. & þei lerneþ to gon to-gedere in ydelnesse, & gon
 aboute to mennes houses; noȝt onlyche ydel, bote also ful of
 wordes, and spekyng curyouslyche þinges þat it byhofeþ noȝt
 14 for-to speken. And þerfore ich wole þat ȝongere wymmen
 ben y-weddyd & bryngen forþ children & ben houswyfes, þat
 þei ȝefen non occasyoun to þe aduersary by enchesoun of
 15 efel seyȝenge: for now þer beþ summe y-turned abak aftur
 16 Sathanas. And þerfore who þat haþ trewe wydewes, mynystre
 he to hem, so þat þe churche ne be noȝt y-grefed, & þat heo¹
 17 mowe suffice to þilke þat beþ trewe wydewes. And þilke
 prestes⁵ þat beþ wel aboven oþer men, ben þei y-had worþy to
 doubel worschupe, & þei most þat traueyleþ in word & in
 18 techyng. For holy scripture seȝþ, þou ne schalt noȝt bynde
 þe moup of þe oxen þat tyleþ þi lond. & A werkman is worþi
 19 his mede. & vnderfonge þou non accusasyoun⁶ aȝeyn a prest,
 20 bote vnder two wytnesses oþer þre. & vnderneme þilke þat
 21 synneþ to-foren alle men, þat oþer ben adrad. And y wyt-
 nesse to-fore God, & to-fore Iesu Crist, & aungelis þat beþ
 y-chosen, þat⁷ þou kepe þese þynges wipouten lattynge of ony
 enchesoun, & þat þou do⁷ no þing bowynge to þe oþer⁸ syde.
 - 22 Ne putte þou not þyn honden to no man sone, ne comune þou
 23 noȝt to oþer mennes⁹ synnes: kepe þi-selfe chaste. Ne drynke
 þou noȝt water ȝet, but vse þou a lytul wyn for þi stomac
 24 & for þi sekenesses þat þou art y-woned to haue. Summe
 25 mennes synnes beþ opene, & goynge byfore þe dom; & summe

¹ ȝhe P.² fol. 79 S.³ in Crist follows y weddyd P, in the margin, S.⁴ wyllip be weddid (on erasure) dyd in Crist (expunged) & (half erased) hauing (ing on erasure), S. neleþ nat ben y weddyd P.⁵ fol. 91^b P.⁶ usa on erasure, S. occasyoun P.

erasure, probably different hand, S.

⁸ toþer P.⁷ þat þou...þou do on
⁹ fol. 79^b S.

mennes foleweþ. Also goode werkes beþ opene, & þilke þat beþ oþerwyse ne mowe noȝt ben y-hud.

And alle þilke þat beþ in seruytute, worschypen þei hure 1 **6**
 lordes [in]¹ alle worschupe, leste þe name of God & his
 doctrine be blasphemed. And þilke þat habbeþ feiþful 2
 lordes, ne despyseþ þei noȝt hem, for þei beþ hure breþeren;
 bote serfen hem þe raþer, þat þei beþ feiþful & y-lofed &
 partyneres of² þe benefys of God. þese þynges teche þou
 & stere hem þerto. & ȝef eny man teche oþer-wyse, & 3
 assenteþ not³ to þe hol wordes of þe doctryne of oure Lord
 Iesu Crist, & to þe techynge of pyte; he is proud⁴, knowynge 4
 no þing, bote longynge aboute questyones & stryfynge of
 wordes, of whom ryseþ up enuyes & stryfynge, blasphemyes,
 efel suspicyones, fyȝtynges of men þat beþ corrupt in þouȝt & 5
 beþ depryfed of trewþe, þat weneþ þat getynge by pyte.
 Bote a ful gret getynge is pyte wiþ suffysaunce: for we 6,7
 broȝten no þing in-to þis world, & it is certayn wiþ-oute
 doute þat we mowen beren no þing a-wey. Bote hafe we 8
 lyflode & what we mowen ben y-wrye wiþ, holde we ous
 a-payd þerwiþ. For þilke þat wolleþ ben y-mad ryche⁵ men, 9
 þei falleþ in-to temptacyoun & in-to þe defeles grun & in-to
 many vnprofytabel desyres & noyful⁶, þat drenceþ men in-to
 deþ & in-to perdyacyoun. For þe rote of al efel is couetyse: 10
 whom summen hafeþ desyred, & han y-erred from þe feiþ &
 han y-broȝt hemselfen in-to muche sorewe. Bote þou þat art 11
 Goddes man, fleo þese þinges; & folewe þow ryȝtfulnesse &
 pyte, feiþ, charyte, pacyence, & mansuetude. Fyȝt a good 12
 fyȝtynge of þe feiþ, & take⁷ þe eferlastynge lyf, in þe whuche
 þow art y-cleped, & hast y-knowleched a good knowlechyng
 to-fore many wytnesses. & ich hote þe to-fore God in Iesu 13
 Crist, þat makeþ alle þinges lyfen in Iesu Crist, þat ȝef
 a testimony vnder Pylat of Pounce, a good knowlechyng,
 þat þow kepe þe comaundement, wiþ-uten wem, vnre- 14
 prefabel, in-to þe comynge of oure Lord Iesu Crist: whom he 15
 schal schewen in his tyme, þat is y-blessed, and al-one⁸ myȝty,

¹ & S.P. ² fol. 92 P. ³ in a later hand in the margin, S. om. P.

⁴ he is proud repeated in the margin, 1st corr. S. ⁵ fol. 80 S.

⁶ nyful P. ⁷ fol. 92^b P. ⁸ lone P.

- 16 & Kyng of kynges & Lord of lordes; þat onlyche haþ vn-
 dedlynesse, & dwelleþ in lyzt þat no man may come to, ne no
 man haþ y-seyn, ne may y-sen it nouþ[er]¹; to whom be
 worschype & blysse & empyre efer wiþ-uten ende. Amen.
- 17 And byde þou ryche men of þis worlde, þat þei ne safere
 nozt an hyz, ne þat þey ne hope nozt in þe vncertaynte of
 rychesse, bote in þe lyfyng God, þat graunteþ to ous alle
 18 þinges plentefouslyche to vsen, & to don wel, & to ben y-mad
 ryche in goode werkes, & to zefen lyztlyche &² to comune hure
 19 goodes; & to maken tresour & a good foundement her-after,
 20 þat þei take an eferlastyng lyf. Tymothe, kepe þat þing
 þat is y-put to þe, & schonye wykked nofeltees of speches &
 21 þe opposynges of þe fals name of connyng, whom þat sum-
 men³ han by-hote & han y-fallen⁴ from þe feiþ. þe grace of
 God be wiþ þe. Amen.

II. TIMOTHY.

- 1 ¹ And oþer epystel Poule wryteþ to Tymothe, & seiþ, Poule
 Iesu Cristes apostel by þe wyl of God, after þe byheste of lyf
 2 þat is in Iesu Crist, to Tymothe, my dereste sone: Grace,
 3 mercy, & pes of God þe Fadur & oure Lord Iesu Crist. And
 y þanke my God, to whom y serfe in a clene conscyence, þat
 ich hafe wiþ-uten cessyng mynde of þe in my preyer⁵,
 4 nyzt & day desyryng to sen þe, hafyng þozt on þy teres of
 5 wepyng, þat y be fulfilled wiþ ioie; byþinkyng on þe feiþ
 þat is in þe vnfeyned; þat dwelled⁶ first in þi graundam
 Loyde, & in þi moder Eurace: & ich am certayn þat it is in
 6 þe. For þe whuche enchesoun y warne þe þat þou arere up
 azeyn þe grace of God, þat is in þe by þe puttyng yn of myn
 7 honden. For God ne haþ nozt y-zefen ous a spyryt of drede:
 8 bote of vertu & of lofe & of sobernesse. And þerfore ne be
 þou nozt a-schamed of þe wytnesse of oure Lord Iesu Crist,
 ne of me þat am y-bounden: bote y trafayle neþeles to þe
 9 euangelye, þoroþ þe vertu of hym þat haþ delyfred ous & haþ

¹ mark of shortening erased, S. nouþer P.² fol. 80^b S.³ *sūmē men*, P.⁴ fol. 93 P.⁵ *preyer*es repeated in the margin,

1st corr. S.

⁶ *duelleþ* P.

y-cleped ous þoroʒ his¹ holy clepyng; & noʒt after oure werkes, bote after his owne purpos & his grace, þat is y-ʒefe to ous in Iesu Crist byfore þe² tyme of worldes þat beþ y-passed, bote now it is y-schewed þoroʒ þe lyʒtyng of Iesu 10 Crist oure Safyours, þat haþ distrayed deþ & y-lyʒted³ lyf & in-corrupcyoun by þe euangely, in whom ich am y-set 11 prechour, & apostel, & mayster of men þat weren mysbylefed. For þe whuche enchesoun þis y suffre: bote y ne am noʒt 12 confounded; for y wot to whom ich hafe bylefed, & ich am certeyn þat he is myʒty þat tresour þat he haþ y-take me to kepe to kepen hym-selfe in-to þat day⁴. & hafe þou þe forme 13 of hole wordes þat þou hast y-herd of me, in feiþ & in lofe þat is in Iesu Crist. And þe goode tresour þat is y-ʒefe þe by þe 14 Holy Gost þat dwelleþ in ous, kepe þou. For þow wost wel, 15 þat alle þilke þat weren in Asya beþ y-turned away from me; of whom weren Phylegeus⁵ and Hermogenes. & God hafe 16 mercy on Honesyphores houshold⁶: for ofte syþes he refresched me, & was noʒt a-schamed of my chayne; & whenne 17 he come to Rome, he soʒte me bysylyche for-to þat he fond me—oure Lord graunte þat he fynde mercy in þat day—and 18 how wel he mynystred to me at Ephese, þow knowest wel y-nowʒ.

And⁷ þerfore, my sone, be þou y-comforted in þe grace þat 1 **2** is in Iesu Crist of þilke þinges þat þou hast y-herd of me by 2 many wytnesses, & þese þinges bytake þou to feiþful men, þat⁸ mowen also techen oper men. & trauayle þou as a good 3 knyʒt of Iesu Crist. þer ne is no⁹ man serfynge God þat 4 implyeþ hym-selfe to wordlyche doynges, þat¹⁰ he plese hym to whom he haþ y-prefed hym-selfe. For he þat fyʒteþ 5 in batayle ne schal noʒt ben y-crowned, bote ʒif he fyʒte leffullyche. & it byhoueþ þat þe erpe-tylyer þat trauayleþ 6 furst perceyfen¹¹ of þe fruytes. Vnderstonde what y seye to 7 þe; for God wole ʒefe þe vndurstondyng in alle¹² þinges. & 8

¹ fol. 81 S.² fol. 93^b P.³ y om. P.⁴ *Vulg.* et certus sum

quia potens est depositum meum servare in illum diem.

⁵ *eg* on erasure, S.⁶ *houshold* repeated in the margin, 1st corr. S.⁷ fol. 81^b S.⁸ fol. 94 P.⁹ *no man serfiþ god* repeated in the margin, 1st corr. S.¹⁰ *but* þat P.¹¹ *perteynen* P.¹² *in alle* twice, S.

haue muynde þat Iesu Crist a-ros up from deþ to lyfe, of þe¹
 9 seed of Dauyd, aftur myn euangely : in whom y trauayle, for
 whom ich am y-bounde ; bote Goddes word ne is noȝt
 10 y-bounde. & þer-fore al þing y suffre for hem þat beþ
 y-chosen, þat þei ben y-safed þoroȝ þe hele² of oure Lord Iesu
 11 Crist wiþ an hefnelyche blis. A trew word : ȝef we beþ dede
 12 to-gedere with Crist, we schule lyfen to-gedere wiþ hym : &
 ȝef we suffreþ, we schulleþ regne to-gedere : & ȝef we for-
 13 sakeþ hym, he wole forsaken ous : ȝef we ne bylefep noȝt, he
 duelleþ stille trewe, & he ne may noȝt forsaken hym-selfen³.
 14 Þese þinges warne þou, witnessynge to-fore God, & ne stryfe
 þou noȝt in wordes, for þat is profytabel to no þing, bote to
 15 turnen hem up þat hereþ. And be bysy to ȝefe þi-selfen
 y-prefed to God, & a werk-man wiþ-outen schenschyp,
 16 trefynge ryȝtlyche þe word of trewþe. And schenye⁴ þou
 boþe wykked speches & veyn speches : for þei profyteþ muche
 17 to wykkednesse, & þe¹ speche of hem crepeþ pryfelyche as
 18 a cancre : of whom Phylet⁵ & Ymene beþ, þat beþ y-fallen
 a-wey from þe trowþe, seyenge þat þe resurreccyoun of dede
 men is now y-don ; & þei turneþ up þe feiþ of summe men.
 19 Bote þe stabel fundament of God stondeþ styлле, hafynge þys
 marke, Oure Lord haþ y-knowe þilke þat beþ of his : &
 Eferich man departeþ hym-selfe fro wykkednesse þat clepeþ
 20 þe name of oure Lord. & in a gret hous þer beþ noȝt onlyche
 vesseles⁶ of gold & of sylfer, bote also of treo⁷ & of erþe ; and
 21 summe beþ to worschupe, & summe to defoul. Bote who
 þat makeþ hym-self clene from þese, he schal ben a vessel
 y-halewed in-to worschupe, and profytabel to God, and redy
 22 to eferich good werk. & fleo þou þe desyres of ȝouþe, bote
 folewe þou ryȝtfulnesse, feiþ, charyte, & pes, wiþ þilke þat
 23 clepeþ þe name of oure Lord wiþ a clene herte. And schonye
 þou questyones of folý & þat beþ wiþ-outen techynge⁸,
 24 knowynge þat þei bryngeþ forþ stryfynge. And it byhoueþ
 Godes serfaunt to ben no stryfere, bote good & softe to alle
 25 men, habel to ben y-tauȝt, pacyent, & wiþ softnesse amend-

¹ om. P.² here P.³ fol. 82 S.⁴ fol. 94^b P.⁵ philep P.⁶ repeated in the margin, 1st corr. S.⁷ treo expunged with wodge in

the margin, later hand, S.

⁸ fol. 82^b S.

ynghe hem þat aʒeynstondeþ þe trewþe; ʒef þat God wole ʒefen hem myʒt for-to knowe þe trewþe, þat þei ascapen 26 from¹ þe defeles grunnes, of whom þei beþ y-holde prysoneres after his wylle.

And² knowe þou þis, þat in þe laste dayes þer schuleþ 1 **3** ben perylous tymes. For men schulleþ ben lofynghe hem- 2 selfen, coueytous and proude, blasphemers, in-obedyent to hure eldren, vnkynde, cursede, wiþ-uten lofe, wiþ-uten 3 pes, blamynghe oþer men, incontynent, noʒ[t] muke, with-uten benygnyte, traytours, fro-ward, swellynge þoroʒ pruyde, 4 loferes of lustes more þan of God; hafynghe þe lyknesse of 5 pyte bote forsakynghe his vertu: and þese schenye³ þou. For of þese þer beþ þat perseþ mennes houses, & ledeþ wiþ 6 hem wrecchede wymmen þat beþ y-charged wiþ synnes & y-lad wiþ dyuerse desyres, & efermore þei beþ lernynge, 7 bote þei ne comeþ nefer to þe knowynge of trewþe. And as 8 Iannes⁴ & Mambres aʒenstoden⁵ Moyses, so þese aʒeynstondeþ þe trewþe; men þat beþ corrupt in pouʒt, & wykked a-boute þe feiþ. Bote þei ne schuleþ noʒt profyten: for hure vnkun- 9 nyngenesse schal ben openlyche⁶ y-knowen⁷ to alle men, ryʒt as þe oþeres was. Bote þou hast folewed my techynge, 10 myn ordeynynge, & my purpos, feiþ, longanymte (þat is longabydynge)⁸, lofe, pacyence, persecucyones, suffrynges, 11 whyche⁹ habbeþ y-ben y-do to me at Anthyoche, at Yconye & at Lystres; whuche persecucyones ich haue y-suffred: bote God haþ defended me of hem alle. And alle þilke þat 12 woleþ lyfen mukelyche in Crist schulleþ suffre persecucyoun. Bote wykkede men & gyloures schulleþ profyten into worse, 13 errynge hem-selfen, & bryngen oþer men in-to errour. Bote 14 dwelle þow styлле in þese pinges, þat þou hast y-lernyd & þat beþ y-take to þe, knowynge of whom þou hast y-lernyd; & þat from þi ʒouþe þou hast y-knowe holy wrytynges þat 15 mowen enforme þe in-to hele by þe feiþ þat is in Iesu Crist. And eferich wrytynge þat is inspyred of God is profytabel 16 to techen men, & to vndernymen hem, & to amenden hem,

¹ fol. 95 P.² *sektys* in the margin, 1st corr. S.³ *schonye* P.⁴ *s* on erasure, S.⁵ *aʒenstonden* P.⁶ *en* on erasure, S.⁷ fol. 83 S.⁸ Thus in P. þ^t is *lonabydege* in the margin, 1st corr. S.⁹ fol. 95^b P.

17 & to enformen hem in ryȝtfulnesse : so þat a Goddes man is parfyt & enformed to eferich good werk.

4 1 And y wytnesse to-fore God, & oure Lord Iesu Crist, þat schal deme boþe quyke men & dede, & by his comynge & his
2 kyngdom ; preche þou þe word, & stonde bysylyche boþe in hese & in anuy ; & vndername þou, & byseche, & blame þou
3 in eferich pacyence & in techynge. For tyme¹ schal come when men ne wollep noȝt susteyne good techynge² & hol ;
bote þei schuleþ gedere to-gyder maystres, ycchyng³ heres⁴,
4 & þei schulleþ turnen away hure herynge from trewþe, & þei
5 schuleþ turnen hem to tales. Bote wake þou, & trauayle þou in alle þinges, & do þou þi werk of þe euangelye, & fulfulle þi mynistrynge. & be þou sober.

TITUS.

And⁵, suster, to an oþer of his dissiples þat hyȝte Tyte he
1 5 wryteþ in þis wyse, For þis enchesoun y lafte⁶ þe at Crete, for þou schuldest amenden þilke þinges þat lakkeþ, & þat þou
6 schuldest ordeyne prestes by cytees, as ich ordeyned þe ; and who þat is wiþ-uten blame, a man of on wyf, þat haþ feiþful
7 children, noȝt in-to accusacyoun, ne soget to leccherye. For it byhofeþ þat a byschop be wiþ-uten blame, as despensatour
of God ; noȝt proud, ne wraþþeful, ne dronkelew, ne a smyter,
8 ne coueytous of foul wynnynge ; bote an ospyteler & benygne,
9 sober, ryȝtful & holy, contynent ; & cleppynge a feiþful & a trewe word þat is aftur good doctryne, þat he be myȝty to
warne men in hol techynge, & vndernymen þilke þat aȝeyn-
10 seyen. For þer beþ manye in-obedyent, veyn spekeres & gyloures,
11 & most of þilke þat beþ of circumcysyoun, whom byhofeþ to ben vndernomyn ; for þei turneþ up alle houses, techynge þat ne byhofeþ noȝt to ben y-tauȝt, for enchesoun
12 of foul wynnynge. And on of⁷ hure owne prophetes⁸ seyde, Men of Crete beþ efermore lyeres, lether bestes, of slow

¹ *ffor tyme* repeated in the margin, 1st corr. S.

² fol. 83^b S.

³ *tichynge* on erasure in a late hand, P.

⁴ fol. 96. *þe heres*, P.

⁵ Heading: *Tyte* in a modern hand on ff. 83^b and 84, S.

⁶ *laue* P. *nota*

in the margin, S.

⁷ fol. 96^b P.

⁸ fol. 84 S.

wombe. & þis testymonye is soþ. & þerfore blame hem ¹³
 harde, þat þei ben hol in feiþ, nozt takynge kepe to þe fables ¹⁴
 of Iewes, ne to mennes comaundementes þat turneþ hem
 a-wey from trewþe. And to clene men alle þinges beþ clene : ¹⁵
 bote to men þat beþ defouled & mysbylefed þer ne is no þing
 clene; for hure þoȝt and hure conscyence beþ defouled. & þei ¹⁶
 knowlecheþ þat þei knoweþ God; bote in hure dedys þei
 forsakeþ hym, for þei beþ abhomynabel, & vnbylefed, &
 [reprefabel] to eferich good werk.

Bote speke þou hol doctryne þat bysemeþ þe to speke : ¹ **2**
 þat olde men ben sober and chaste, redy & wys, hol in feiþ, ²
 in lofe, & in pacyence: olde wymmen also ben in an holy ³
 habyt, nozt schidesteres, nozt serfynge to muche wyn¹,
 spekyng & seyenge wel, þat þei techen wysdom: ȝonge ⁴
 wymmen, þat þei lofen hure housbondes & hure chyl dren
 also, & þat þei ben redy & wys, chast & sober, hafynge [cure] ⁵
 of þe houshold, benyngne, & sogetys to hure housbondes, þat
 þe word of God ne be nozt y-blasphemed. Warne þou also ⁶
 ȝonge men þat þei ben sober: & in alle þinges ȝef þi-selfen ⁷
 an ensampel of goode werkes, in techynge, in holnesse, in
 chastyte, in sadnesse þi word be hol & wiþouten reprefe; ⁸
 þat he þat is aduersary² be³ adrad, & fynde non yfel to seyn
 of ous. Also þat serfauntes ben in alle þinges sogetes to hure ⁹
 lordes, plesynge in alle þinges & nozt aȝeyn-seyenge; ne ¹⁰
 bygylynge, bote in alle þinges schewynge a good feiþ; þat þei
 worschupen in alle þinges þe doctrine of oure God & oure
 Safyour. For þe grace of God oure Safyour haþ appered ¹¹
 to alle men, techynge ous þat we forsaken wykkednesse ¹²
 & wordlyche desyres, & þat soberlyche & ryȝtfullyche &
 mukelyche we lyfen in þis worlde, abydynge þe blissed hope ¹³
 & þe comynge of þe blysse of þe grete God & oure Safyour
 Iesu Crist; þat ȝef hym-selfen for ous to fore-byȝenge ous ¹⁴
 of eferich wykkednesse, & to maken ous a clene pepel & an
 acceptabel to hym-selfe & a folewere of goode werkes.

Þese þinges spek þow & warne & vndernyme wiþ eferich ¹⁵
 power of comaundyng. No man despyse þe. And warne ¹ **3**
 hem to be sogetes to princys, & to potestatys, to ben

¹ veyn P.² fol. 84^b S.³ fol. 97 P.

obedyent to þat þat is y-sayd hem, & redy to eferich good
 2 werk, to blaspheme no man, ne ben none stryferes, bote softe,
 3 schewynge eferich mansuetude to alle men. And we weren
 ous-self sumtyme vnwyse, vnbylefed, errynge, & serfyng
 to oure desyres & to dyuerse lustes, & in¹ malyce and in
 enuye lyfyng, y-hated of oþer men, & hatynge to-gedere.
 4 Bote when þe benygnyte & þe humanyte appered² of God
 5 oure Safyour, noȝt of þe werkes of ryȝtfulnesse, þat we haſeþ
 y-don, bote þoroȝ his owne mercy he ſafed ous, by waschyng
 6 of a bygetyng aȝeyn & renewyng of þe Holy Gost, whom
 he haþ y-sched in ous plenteuouslyche, by Iesu Crist oure
 7 Safyour; þat we ben y-iuſtyfied þoroȝ his grace & ben eyrys
 8 þoroȝ hope of an eferlaſtyng lyf. A trew word, & of þeſe
 þinges ich wole conferme þe, þat by goode werkes men
 chargen to ben beforen oþer, þilke þat bylefeþ to God. For
 9 þeſe þinges beþ goode & profytabel to men: bote ſchenye
 þou queſtyones of foly, and genologyes, and ſtryfes of þe lawe;
 10 for þei beþ vnprofytabel and veyn. A man þat is an heretyk
 aftur þe furſte & þe ſecounde correccyoun ſchenye hym;
 11 knowyng þat ſuch a man is y-turned upſo-doun, & he
 agulteþ whan he is y-dampned þoroȝ his owne dom.

þus, ſuſter, ſeynt Poule techeþ how Cristene men ſchuleþ
 lyfe, & his techyng acordeþ wiþ Cristis techyng in þe goſpel,
 as þe techyng of þe oþere apoſteles doþ. And now, ſuſter,
 my counſeyl is þat þou lyfe vertuouſlyche³ after Cristes
 techyng, & kepyng his heſtes whyles þou art in þis world;
 & þanne þou ſchalt þoroȝ his mercy come to an eferlaſtyng
 lyf of blyſſe, boþe in body and in ſoule. Amen.

¹ fol. 97^b P.² fol. 85 S.³ fol. 98 P.

THE ACTS OF THE APOSTLES¹.

Als² saynte Luke telles ande writes of þo dedes of þo apostuls, ande³ sais vpon⁴ þis wise, Forsoþe, þou Theophul, 1 **1** þe firste sermone I made of alle⁵ þat Iesus bigan to do ande⁶ teche, vnto þat daye þat he ascended vppe (or was taken 2 uppe), comawndeande⁷ vnto⁸ þo apostuls⁹ þurghe þo Holigoste þo whiche he chees: ande vnto þo whiche he schewed hym- 3 seluen lifande efter hise passion in many argumentes, bi fourty¹⁰ days¹¹ apperande vnto hem, ande spekande of þo kengdome of God: ande etande he comanded hem þat þei 4 schulde noghte departe nor¹² go away fro Jerusalem, bot þat þei schulde abide þo sonde ande þo bihetynge¹³ of þo fader, þat 3he haue harde, he saide, bi my mowþe: for¹⁴ forsoþe 5 Iohn baptised in water, forsoþe 3he schal be baptised þurghe þo Holigoste noghte myche efter þise dais. þerfore þei þat 6 wore komen togader asched hym, ande saide, Schalt þou in þat tyme restore þo kengdome¹⁵ of Israel¹⁶? Ande he saide 7 soþely unto hem, Hit es noghte 3oures to knowe þo tymes (or, hit falles noghte to 3owe) ande þo momentes, þo whiche my¹⁷ Fader has¹⁸ putte in his power. Bot 3he schal take 8 vertewe comande fro abouen vnto 3owe of þo Holygoste into 3owe: ande vnto⁸ me witnesses 3he schal be¹⁹ in Ieru- salem, ande in al Iury ande Samarye, ande vnto þo ferreste²⁰ ande laste of erþe. Ande whanne he hade saide þise þinges, 9 hem²¹ seande, he was lifte vppe; ande a clowde toke hym fro her eyghne. Ande³ whanne þei loked²² vppe into²³ heuen efter 10 h[y]m²⁴ wendande, lo, twoo²⁵ men stoden biside hem in white

¹ MSS. C and D begin here. *Here bigynnes þo actus of apostuls* C. *Actuum apostolorum* S.P. *Apostolorum* D. fol. 16^b C; 8 D; 85^b S. ² C^o 1. in the margin, C. ³ om. S.P.D. ⁴ on S.P.D. ⁵ þinges follows in a later hand, P. ⁶ & to D. ⁷ comaundede S.P.D. ⁸ to S.P.D. ⁹ posteles S.P. ¹⁰ argumen (crossed through) tes follows, C. ¹¹ days in the margin, C. ¹² no P. ¹³ hetynge S.P.D. ¹⁴ om. P. ¹⁵ þe kyngdom (crossed out) follows, S. ¹⁶ Irael D. ¹⁷ my fader (expunged) ends fol. 85^b; the line is unfinished with room for 7—8 letters more; *my fader* repeated on fol. 86 S. ¹⁸ fol. 17 C. ¹⁹ bere S.P.D. ²⁰ ferþeste S.P.D. ²¹ þei S.P.D. ²² lokande S.P.D. ²³ in tul S.P.D. ²⁴ hem C. hym S.P.D. ²⁵ twey S.P.D.

11 cloþinges, þo whiche saide vnto hem, Men of Galilee, wherto
 stonde 3he biholdande into heuen? [He þis Iesus þat es
 up-taken fro 3ou in-to heuene]¹, righte as 3he sawe hym
 ascende² vnto³ heuen⁴, right so schal he kome as⁵ 3he sawe
 12 hym wende. þan⁶ turned þei agayne vnto⁷ Ierusalem fro þe
 13 mownte of Olyuete, þat es biside Ierusalem. Ande whanne
 þei hade enturde into þer⁸ cynacle (a howse þat þei dwelled
 inne), þei 3ode vppe where Peter dwelled, ande Iohn, ande
 Iames, ande Andrewe, ande Philippe, & Thomas, ande
 Bartholomew⁹, ande Mathewe ande Iacob Alpei, ande
 14 Symon¹⁰ Zelotes & Iudas Iacobi. Alle þise were lastande
 in preyer togader wiþ wymmen, ande Mary Jesu moder, ande
 15 hire breþer. In¹¹ þo dais Peter ros uppe inmyddes¹² þo breþer,
 ande saide—þo company of men þat was þer togider was
 16 nerehande¹³ a hundreþe¹⁴ ande twenty¹⁵—3he men ande my
 breþer, þo writte þat þo Holigoste has bifore saide, hit bihoues
 to be fulfilled of Iudas by Daud¹⁶ mowþe, þo whiche was¹⁷
 17 ledar of hem þat toke Iesu; þo whiche was noumburde in vs
 (þat es¹⁸, was of oure company), ande he es lotted in þo lote of
 18 þis priuete. Ande he þis forsoþe fledde away, ande helde þo
 felde of þo hire of wikkednes (þat es, þat was boghte wiþ þo
 money þat Criste was solde fore), ande honged¹⁹ hymself, ande
 braste ymiddles²⁰, ande alle hise guttes & entrailes
 19 wore 3ette oute. Ande hit es knowne þinge vnto²¹ alle²² þat
 dwellen in Ierusalem, so as þat²³ felde was called on þer
 20 langage Acheldemac, þat es, þo felde of blode²⁴. Sopely hit
 es writen in þo boke of Psalmes, His dwellynge be²⁵ deserte,
 ande be þer none²⁶ to dwelle þerinne: ande, An oþer hafe hise
 21 bischopriche. Ande²⁷ þerfore it bihoues of þise men þat ben

¹ S.P.D. ² in the margin, C. ³ om. P. up into S.D.
⁴ om. P. ⁵ os S.D. ⁶ new division with initial, S.P.D.
ii in the margin, D. ⁷ to S.P.D. ⁸ þe P. ⁹ bertulmew
 S.P. berthilmew D. ¹⁰ symonde S.P.D. ¹¹ new division with
 initial, S.P.D. *iii* in the margin, D. ¹² y myddys S.P.D. fol. 17^b C.
¹³ nyhande S.P.D. ¹⁴ an hundred S.P.D. ¹⁵ fol. 86^b S. ¹⁶ Daus S.P.
¹⁷ in the margin, C. ¹⁸ eer S.P.D. ¹⁹ hanged S.P.D. ²⁰ in m. S.P.D.
²¹ til S.D. to P. ²² alle men P. ²³ þat (inserted) þe P.
²⁴ Chapters I. 20—IV. 6 omitted in D. ²⁵ made inserted in a later
 hand, P. ²⁶ none it be S.P. ²⁷ om. S.P.

wiþ vs gadurde togider in alle þo tyme þat oure Lorde Iesu Criste kome ande ȝode amonge vs, bigynnande fro þo 22 bapteme of Iohn, vnto¹ þo day þat he was vp-taken fro vs, [on]² of þis[e] forto³ be a witnes wiþ us of his uprisinge. Ande 23 þei sette tweyne, Ioseph þat was called⁴ Barsabas, ande⁵ his kouþe name es Rightwise, ande Mathewe. Ande preyande 24 þei saide, þow Lorde, þat knewe þo hertes of alle, schewe vs whom þow haueste chosen of þise twoo⁶, to take þe place of⁷ 25 þis priuete ande of þis seruice, & þo apostulhed of whiche Iudas es depriued, þat he may dwelle in hise stede. Ande 26 þei gafe hem lottes, ande þo lotte felle vpon⁸ Mathewe, ande⁹ he was anoumburde wiþ þo eleuen¹⁰ apostuls. Ande¹¹ whanne 1 2 þo dais of Witsonenday¹² wore fulfilled, alle þo disciples weren togader in þat same place¹³. Ande sodenly a sowne kome fro 2 heuen, as hit wore of an¹⁴ hasty komyng spiritte, ande fulfilled alle þo house þore þei wore sittande. Ande diuerse 3 langages appered vnto hem, as it wore fire; ande sat abouen¹⁵ icheone of hem. Ande alle were fulfilled of þo Holigoste, 4 ande þei biganne to speke in diuerse langages, righte as þo Holigoste gafe to hem to speke. Ande þer¹⁶ wore þat tyme 5 soþely in Ierusalem dwellande Iwes¹⁷, religiowse men of alle nacyon þat vndur heuen was. Ande¹⁴ whanne þis voice was 6 made ande þis sowne¹⁸, þer kome togider grete multitude, ande was confused in mynde: ande þei¹⁴ merueyld gretly, for icheone harde hem spekande in hise langage. Alle soþely 7 þei were amerueylde¹⁹, ande gretely wondurden²⁰, ande saiden, Lo, ne ben²¹ noghte alle þise men of Galilee þat speken vpon⁸ þis wise? Ande how es hit þat iche of vs has harde hise 8 langage, in whiche þat we²² wore borne inne? Of Parthi, 9 Medy ande Elamyte, ande of hem þat dwellen in Mesapo-

¹ vnto repeated on fol. 18, C.² ande C. on S.P.³ to S.P.⁴ cleped P.⁵ þat S.P.⁶ two oon S.P.⁷ fol. 87 S.⁸ on S.P.⁹ C^m 2 in the margin, C.¹⁰ enleuene S.P.¹¹ no break in MS. C.Initial and new division, S.P. die pentecostes in the margin, xvth cent.

hand. II Chap' in a late hand on erasure, S.

¹² Whyssoneday S.P.¹³ in þat stede S.P.¹⁴ om. S.P.¹⁵ up on or abouen S.P.¹⁶ þer in a

later hand in the margin; nota below it, S.

¹⁷ fol. 18^b C.¹⁸ sounde S.P.¹⁹ a wondrud S.P.²⁰ merueyled S.P.²¹ ar S.P.²² in the

margin, 1st corr. S.

tonye, in þo Iury ande in Capodoche, Pounty ande Assyen,
 10 in Frige ande¹ Pamphile², Egipte ande in þo parties of Libee
 þo whiche es aboute Cirynence, ande þo komelynges of
 11 Romayn³, ande þo Iewes ande þo procellytes, þo Cretes⁴ ande
 þo Arabies, we hafe harde hem spekande in⁵ oure langage þo
 12 grete wondurs ande dedus of God. Alle soþely þei wore
 astonyed, ande merueilde togader, ande saide, What þinge
 13 wol þis be? Oþer soþely lowghne, ande saide, þise men ben⁶
 14 filled wiþ muste. Ande þanne stode Peter wiþ þo elleuen⁷
 soþely ande saide wiþ highe voyce vnto hem, Men of Iewry,
 &⁸ alle þat dwellen in Ierusalem, þis þinge be knowen vnto
 3owe, ande wiþ 3oure eres takes ande⁹ conceyues my wordes.
 15 Soþefastly noghte as 3he trowe þise men ben drunken, whanne
 16 hit es of þo day bot þo þridde houre, Bot þis hit¹⁰ es þat was
 17 saide bi þo prophete¹¹ Ioel: Oure Lorde sais þat hit schal be
 in þo laste dais, I schal 3ete oute of my spiritte vpon alle
 flesche: ande 3oure sones ande 3oure doghters schal pro-
 phecye, ande 3oure 3onge men schal se sightes¹² ande visiones,
 18 ande 3oure elders schal dreme dremes: ande forsoþe vpon my
 seruantes (boþe men ande wymmen¹³) ande vpon⁴ my honde-
 maydens I schal 3ote oute of my spiritte in þoo dais; ande
 19 þei schul prophecy. Ande I schal gife wondure¹⁴ in heuen
 abouen, ande tokens in erþe¹⁵ bineþen; blode, ande fire, ande
 20 steme¹⁶ of smeke: þo sonne schal be turned in-to markenes¹⁷,
 ande þo mone into blode, bifore þo grete daye of God ande
 21 þo opunsched¹⁸ kome: ande¹⁹ hit schal be, alle or iche whoeuer
 22 calles þo name of God, he schal be saufe. 3he men of Israel,
 here 3he þise wordes: Iesu of Nazareth, a proued man of God
 in 3owe þurghe vertewes ande schewynges ande takens, þat
 23 God did bi hym amonges 3owe, as 3he wote; hym, þurghe
 kownseile endide ande þurghe þo bifore-knowynge of²⁰ God

¹ fol. 87^b S. ² in Pam. S.P. ³ romanye P. ⁴ crite corrected into
 crete, S. ⁵ on S.P. ⁶ are S.P. ⁷ enleuene S.P. ⁸ fol. 19 C.
⁹ or S.P. ¹⁰ þis S.P. ¹¹ prophecy S.P. ¹² sightes
 ande om. S.P. ¹³ boþe.....wymmen faintly underlined, C. om. S.P.
¹⁴ gret inserted before wonder, P. ¹⁵ abouen, expunged, follows, C. þe erþe P.
¹⁶ þe myst of smoke S.P. ¹⁷ derknesse S.P. fol. 88 S. ¹⁸ opun schewed S.
 opun day (inserted) schewed P. ¹⁹ verse 21 begins: & alle who so euere
 clepeþ S.P. ²⁰ fol. 19^b C.

þurghe wikked mennes hende bitraid & taken, tourmen-
 tand¹ 3he slowe: whom² God raysed agayne, þo paynes 24
 of helle loused ande broken³, so as⁴ hit was impossibul þat
 helle hym schulde holde. (Sipen⁵ he heled hit þurghe his
 myghte, ande alle þat euer was maked.) Daudid soþely sais of 25
 hym, I schal puruey ande force oure Lorde⁶ euer bifore me;
 for he es at my righte side, þat I be noghte stired⁷. Ande 26
 þerfore es my hertte maked brode, ande my tunge made⁸
 ioie; ande ouer þat (or, þerophon)⁹ my flesche schal reste in
 hope, for þow schal noghte¹⁰ leue my soule in helle, nor¹¹ þou 27
 schalte gife þi saynte to see corrupcion. Þo ways of life þow 28
 made knowne vnto¹² me; þow schalte fulfille me wiþ þi face
 in ioynge. 3he men ande breþer, if hit be¹³ leffulle to say 29
 vnto¹² 3owe of Daudid þo patriarche, for þat he es deed ande
 biried, ande hise graue es amonge 3owe vnto þis daye. Ande 30
 þerfore whanne he was a prophete, ande wiste wele¹⁴ þat God
 þurghe trewe¹⁵ oþe¹⁶ hade sworne vnto hym, þat of þo frute þat
 oute of hym schulde kome, schulde sitte vpon his sege;
 seande ande for-spekande¹⁷ of þo resurreccione of Criste, for 31
 noþer was he forleste¹⁸ in helle, ne¹⁶ neþer his flesche sawe
 corrupcion (þat es, was neuer filed). Hym¹⁹ þis same Iesu 32
 God raysed agayn, werof ande²⁰ of whom we alle ben witnes.
 Ande²¹ þerfore forsoþe [he was] highe liftud vppe [bi] þo righte 33
 honde of God²¹ ande þurghe þo bihetynge of þo Holygoste
 taken of þo Fadire, he has 3otted downe þis, þat 3he see ande
 here. Soþely Daudid steghe noghte vppe into heuen: for 34
 hymselfen soþely sais, Oure Lorde saide vnto¹² my Lorde, Syt
 þow vpon²² my righte honde, þe while þat I putte þine 35
 enmyse schamel²³ of þi fete (þat es, til þat I putte hem vnder

¹ to torment & S.P.² upp wh. S.P.³ brake S.P.⁴ as om. P.⁵ Sipen (synne S.P.) he...maked underlined, C.P.⁶ louerd with ue crossed

out, S.

⁷ meuyd S.P.⁸ makeþ S.P.⁹ or þerophon om. S.P.¹⁰ not in 1st corrector's hand in the margin, S.¹¹ neþer S.P.¹² to S.P.¹³ if (crossed out) it be marked to be inverted, S. be it P.¹⁴ fol. 88^b S.¹⁵ trewþe, S.P.¹⁶ om. S.P.¹⁷ byfore sp. S.P.¹⁸ left S.P.¹⁹ fol. 20 C. hym om. S.P.²⁰ ande of whom om. S.P.²¹ Andeþerfore forsoþe þo highe liftud vppe honde of god þat es þo righte honde of
 god alperhyeste C. þerfore þe ry3t hond of god is hyed S.P. Vulg. Dextera

igitur Dei exaltatus.

²² on S.P.²³ schameful S.P.

36 þi fete)¹ Ande þerfore certaynly wite alle þo folkke of Israel, þat
 God has makid hym Lorde ande Criste, þis iche² same Iesu
 37 þat 3he crucified. Ande² whanne þei herde þis, in hertte þei
 wore prikked, ande þanne þei saide vnto Peter ande to þo³
 toþer⁴ apostuls, Leue men ande breþer, what schal we do?
 38 Sopely Peter saide vnto⁵ hem, Dos penaunce, ande iche of
 3owe be baptised in þo name of oure Lorde Iesu Criste in
 forgifnes of 3oure synnes; ande 3he schal take þo gifte of þo
 39 Holygoste. Vnto⁶ 3ow es⁷ hette⁸ a bihetynge, ande alsso
 vnto⁵ 3owre childer, ande to alle þat fer be, ande vnto alle þat
 40 God oure Lorde haues⁹ called¹⁰. Wiþ many alsso oþer wordes
 he has wytnessed¹¹, ande he amonested¹² hem, ande saide, Bes
 41 3he saued fro¹³ þis schrewde kynreden. Ande³ þoo þat receyued
 þer sermone wore baptised: ande þat day weren wonnen
 42 vnto⁵ God ande turned abowte þreo þowsande. Ande þei wore
 þanne lastande in þo apostuls techinge, ande in komunynge
 43 of brekinge of brede, ande in preyers. Dredfulle was forsoþe
 iche sowle: ande many merueyles ande wondurs wore bi þo
 apostuls in Ierusalem wroghte; ande grete drede was amonges
 44 hem alle. Alle¹⁴ alsso þat trowed weren togader, ande alle
 45 þer þinges woren in komun amonges hem; þei solden þer
 londes, þer catelle ande þer godus¹⁵, ande departed hit amonges
 46 hem alle, vnto⁵ euerichone efter¹⁶ he hade nede. Ande iche
 day þei contynued lastande in þo temple togader, ande abowte
 howses (þat es, vnto⁵ þo puple þat þer kome of diuerse places)¹⁷
 þei brake þe brede (þat es, Goddes worde)¹⁷, [ande] þei token
 47 mete wiþ ioye ande sympulnes of hertte, þankande God, ande
 hafande grace vnto⁵ alle folke. Ande oure Lorde [soply
 makid more þe whiche schulde be¹⁸ saued iche day in hym-
 seluen]¹⁹.

3 ¹ Peter²⁰ sopely ande saynte John 3oden into þo temple atte
 2 þo houre of none-preyer. Ande²¹ a man þat was crokud fro

¹ gloss underlined, C.S.P.

² om. S.P.

³ om. P.

⁴ opere P.

⁵ to S.P.

⁶ þat to S.P.

⁷ soplyche is S.P.

⁸ byhote S.P.

⁹ fol. 20^b C.

¹⁰ clepyd S.P.

¹¹ fol. 89 S.

¹² amoneste S.P.

¹³ fro

twice, P.

¹⁴ also alle S.P.

¹⁵ ande þer godus om. S.P.

¹⁶ after þt S.P.

¹⁷ gloss underlined, S.P.

¹⁸ schulde be in marg. contemporary hand, S.

¹⁹ Thus in S.P. hit made more epistola sequitur, C.

²⁰ C^m 3^m in a later

hand, in marg., C. iii chap^e in a xvith century hand, S.

²¹ fol. 21 C.

his moder wombe (þat es, was borne crokud)¹ [was borne,
 ande] iche² day hise frendes sette hym atte þo temple-dore
 þat was Speciosa, þer³ forto begge almes of hem þat 3ode in
 ande oute of þo temple. He þis whan he sawe Peter ande 3
 Ioon begynne to enter into þo temple, he preide hem of þer
 almes. Ande Peter wiþ Ioon bihelde vnto⁴ hym, ande saide, 4
 Loke vpon vs. Ande he bihelde vpon hem, and trowed sum- 5
 whate to haue of hem. And þanne Peter soþely saide, Golde 6
 ande syluer haue I none (þat es to say, noþer)¹; bot soþely
 þat⁵ þat I haue I⁶ gife vnto⁷ þe. In þo name of Iesu Criste
 of Nazareth, rise ande go; ande toke hise righte honde, 7
 ande lifte⁸ hym vppe: & alssone wore hise lymes made
 hole ande sadde. Ande he stode vppe ande 3ode his 8
 way, worschipande ande þankande God. [& alle þe puple 9
 sawe hym walkande & worschipande God]⁹: soþely [wel]¹⁰ 10
 men hym knewe, þat hit was he þat satte at þo temple-dore
 forto⁴ asche mennes almes: ande of hym þei wore merueyled
 ande gretely awonderde¹¹ how hit so bifelle vnto⁷ hym. Ande 11
 soþely whanne þei [sawe]¹² Peter ande Iohn, alle þo puple
 kome rennande vnto⁴ hem to Salomons porte¹³, wondurande
 vpon¹⁴ hem ande biholdande¹⁵. Ande Peter whanne he sawe¹⁶ 12
 þat, he saide vnto⁴ þo folke, Men of Israel, whi wonduren 3he
 here-oponne¹⁷, ande whi biholde 3he vs so, as we þurgh our
 vertewe or our power hafe made hym þis to go? Abrahams 13
 God ande Isaaks God ande Iacobs God ande 3oure faders
 God¹⁸ haues glorified hise sone Iesu; þo whiche forsoþe 3he
 bitraide ande denied bifore þo face of Pilate, demande hym
 vnto⁴ þo deþe. 3he, forsoþe¹⁹, þo holy ande þo rightwise man 14
 3he denied, ande²⁰ asched to be gifen vnto⁴ 3owe a²¹ man þat
 was a mansleare; soþefastely¹⁹ þo maker of life 3he slowe, 15
 þat²² God raysed fro²³ deþe vnto⁴ life, whos wytnes we ben.

¹ gloss expunged, S. om. P. ² þat i. C. & eche S.P. ³ fol. 89^b S.
⁴ to S.P. ⁵ om. P. ⁶ þat I S.P. ⁷ om. S.P. ⁸ rerid S.P.
⁹ S.P. ¹⁰ whyleste C. wel S.P. ¹¹ wondrud S.P. ¹² schulde
 take C. sawe S.P. Vulg. cum teneret autem. ¹³ fol. 21^b C.
¹⁴ on S.P. ¹⁵ ande biholdande om. S.P. ¹⁶ Soply whan Petir
 saw S.P. ¹⁷ here onne S.P. ¹⁸ fol. 90 S. ¹⁹ soply S.P.
²⁰ & 3e S.P. ²¹ a man þat was, om. S.P. ²² whom S.P.
²³ fro deþe om. S.P.

16 Ande in þo faiþe of hise name hym þis þat 3he see ande
 knowe, he haues confermed ande helud: þo name of hym,
 ande þo faiþe þat es bi hym gafe þis man fully his hele bifore
 17 alle 3oure sighte. Ande nowe, breþer, I wote þat þurghe
 18 vnknowynge 3he hit did, ande so did 3oure princes. þo
 þinges soþely þat God spake bifore þurghe þo mowþe of alle
 þo prophetes, þat his Criste schulde suffure, þus he fulfilled
 19 hit. Dos penawnce þerfore, ande bes turned, þat¹ 3owre
 20 synnes be done away, whanne þo tymes schul kome of re-
 freschinge fro þo sizte of God, ande² whanne he schal sende
 21 hym þat es preched vnto 3owe, Iesu Criste: þo whiche schal
 dwelle in heuen vnto þo tyme of restorynge of alle þat God
 has spoken þurghe³ þo mowþe of his sayntes fro þo bigyn-
 22 nyng of þo worlde ande þurghe³ hise prophetes. Moyses
 soþely saide, God oure Lorde⁴ schal raise vnto⁵ vs a prophete
 of oure⁶ breþere; 3he schal here hym as meseluen (þat es, as
 3he done me) anentes alle þinges þat he schal speke vnto 3owe.
 23 Ande soþely hit schal be, þat iche sowle þat⁷ heres noghte þo⁸
 prophete, schal⁹ be putte oute of þo puple & oute of hise
 24 termes. Ande alle þo prophetes fro Samuel ande so forþer-
 25 more, þat spaken, schewed þise dais. Ande 3he soþely ben
 prophetes sones ande of þo testamente þat God disposed ande
 ordeynde to oure¹⁰ faders, sayande vnto⁵ Abraham, In þi sede
 26 schal be blessed alle þo meyne of erþe. To 3ow firste God
 raysed¹¹ his sone, [ande] sende hym blessande 3owe, þat iche-
 one schulde turne hym from þo way of his wikkednes.
 4 1 As¹² þei stoden ande spaken vnto⁵ þe puple, þer¹³ kome
 fallande vnto⁵ hem prestes ande maisters of þo temple ande¹⁴
 2 Saduceys (þat wore relygyouse men)¹⁵, [ande] maden grete
 sorowe þat þei tawghten¹⁶ þo puple ande schewed in Iesu þo
 3 risinge of deþe; ande layden bondes¹⁷ vpon hem, ande putte
 4 hem in holde vnto þo toþer daye: þanne soþely hit was

¹ fol. 22 C. ² *die trenete* (?), in the margin in a xvith cent. hand. Below it *peuyt* in the same hand as previous insertions, S. ³ *by* S.P. ⁴ om. S.P.
⁵ *to* S.P. ⁶ *3oure* S. ⁷ fol. 90^b S. ⁸ *þat* S. ⁹ *he schal* S.P.
¹⁰ *3oure* S. ¹¹ *reysynge* S.P. ¹² *C^m4^m* in the margin, C.S.P.
¹³ fol. 22^b C. ¹⁴ om. P. ¹⁵ gloss underlined in S.P. ¹⁶ *þ^t þei*
tau3te repeated in the margin, 1st corr. S. ¹⁷ *hond* S.P.

nyghte. Many of hem¹ forsoþe troweden þat herden Goddes worde; ande was þo noumbre of men fíue þowsande. þo 5 toþer² day hit felle þat þer schulde be gadired togider þer princes, þo olde men, ande þo wise of Ierusalem, ande Annas 6 þo prince of prestes, ande Cayphas, ande Iohn, ande Aly-sawndure, ande als many as wore of þe prestes³ kinreden. Ande [þei] put hem ymyddes⁴ hem alle, ande asched hem, 7 In whatte vertewe & in whos name did 3he þise þinges? Thanne Peter, fulfilled of þo Holygoste, saide vnto⁵ hem, 8 Princes⁶ of⁷ puple ande olde men, heres⁸ ande vndur-stondes⁹. If we to daye ben demed in þo gode dede of þis 9 seke man, in þo whiche he þis¹⁰ es made saufe, knowne þinge 10 be hit vnto⁵ 3owe¹¹, ande to alle þo folke of Israel: for in þo name of Iesu Criste of Nazareth, þe whiche 3he crucified, whom God raysed agayn fro deþe, in¹² þat he þis stondes bifore 3ow¹³ hole. He þis Ihesus es þo stone þat of 3owe was re- 11 proued in howsinge, þat es nowe made þo heued kornestone. Ande þer es no hele in any oþer. Nor soþely oþer name 12 vnder heuen es none gífen vnto⁵ men, in whiche we maye ande bihoues be saued. Ande¹⁰ whanne þe men sawe ande 13 bihelde þo stedfastnes offe Peter ande Iohn, ande was founden þat þei wore men unletterde ande ideotes, þei were amer-ueyled, ande knew þem, þat þei hade ben wiþ Iesu. Ande 14 þei sawe þo man stondande wiþ hem þat was heled¹⁴; ande no þinge þei myghte agaynsaye. Ande¹⁰ þei komanded hem 15 forto⁵ go¹⁶ oute of þo kownseyl, ande þei kownseilde togider, ande saide, What schal we do vnto⁵ þise men? For als 16 mykel soþely as a knowne token ande merueyl es done þurghe hem, knowne vnto⁵ alle þo folkke þat dwellen in Ierusalem, ande we maye noghte denye hit. Bot þat hit be 17 no more¹⁵ pupplished ne¹⁵ spoken amonge þo folkke, þrete we hem, þat þei in þat name speke nomore vnto⁵ any man. Ande þei called¹⁷ hem¹⁵ unto hem¹⁵, ande komawnded hem¹⁰ 18

¹ *hom* (?) C. ² *þt* oþer S.P. ³ here D begins; fol. 9. ⁴ *in þe myddel* of S.P.D. ⁵ *to* S.P.D. ⁶ fol. 91 S. ⁷ *of þe* P. ⁸ *3ee* follows, S.P.D.

⁹ *and* *vndurstonde*s om. S.P.D. ¹⁰ om. S.P.D. ¹¹ *3ow alle* S.P.D.

¹² *and* in the text with *in* in the margin, C. *in* S.P.D. ¹³ fol. 23 C.

¹⁴ *nota* in the margin, S. ¹⁵⁻¹⁵ om. S.P.D. A cross in the margin, C.

¹⁶ *go forþ* S.P.D. ¹⁷ *cleped* S.P.D.

þat þei schulde nomore¹ so speke, [ne]² teche on³ no wise
 19 in Ihesu name. Peter soþely ande Iohn ansuered and saide
 vnto⁴ hem, If hit is⁵ riȝtewise in þo sighte of God soner to
 20 here ȝowe þan God, telle vs; þat we haue harde ande sene,
 21 we may noghte bot we hit speke. Ande þei lefte hem wiþ
 many þretynges, dredande þo puple. No rightwise cause
 myghte þei finde hem forto punische, for alle spake hit ande
 made hit clere ande knowne, þat þinge þat bi hem was done,
 22 of þat þinge þat bifelle. þat man was of elde fourety ȝhere
 ande twoo⁶ more, whanne þis token ande þis hele was.
 23 Ande⁶ whanne þei wore laten oute of þo⁷ kownseile to wende
 forþe þer way, þei komen vnto⁴ þer breþer þat wore conuerted,
 ande broghte hem worde, what kynnes⁸ þinges⁹ þo princes of
 24 prestes ande þo olde men hade vnto hem saide¹⁰. Whanne
 þei hit harde, þei lifte¹¹ vppe þer voyce togider alle to God¹²,
 ande saide, Lorde, þow þat madeste heuen ande erþe, þe see
 25 ande alle þat in hem are¹³: þat þurghe þo Holigoste, bi þo⁶
 mowþe of oure fadire David, þi childe¹⁴, þow saideste, Whi
 grucched þo folke, ande þo puple þoghte vayn þinges?
 26 Kenges of erþe stoden togider, ande princes komen alle in
 27 one agayns oure¹⁵ Lorde ande agayns hise Criste: þei komen
 togider soþely in þis cyte agaynes þi¹⁶ holy childe Iesu, þat
 þow ennoyntedeste, Herowde ande Pounce Pilate wiþ meny¹⁷
 28 ande folke of Israel¹⁸, to do þat þi honde ande þi cownseile
 29 discryued¹⁹ (²⁰þat es, ordeynde) to be done²⁰. Ande now, Lorde,
 biholde vnto⁴ þer þretynges, ande grawnte þi seruantes wiþ
 30 alle faiþefulnes to speke þi worde, in þat þow putte forþe þi
 honde; hele²¹, merueiles²² ande wondures to²³ be done for²⁴
 31 þo holy name of þi sone Iesu. Ande whanne þei hade

¹ fol. 91^b S. ² *ne* S.P.D. & C. ³ *in* S.P. fol. 23^b C. ⁴ *to* S.P.D.
⁵ *is* in the margin, C. ⁶ om. S.P.D. *Vulg.* Annorum enim erat
 amplius quadraginta homo. ⁷ *þat* S.P.D. ⁸ *manere* S.P.D.
⁹ *þing* S.P.D. ¹⁰ *seyd to hem* S.P.D. ¹¹ *hyed* S.P.D. ¹² *to god*
alle togýdere S.P.D. ¹³ *ben* S.P. *buþ* D. ¹⁴ *þi childe* om. P.
to þi children S.D, with *to...ren* dotted out in darker ink, S. *Vulg.* per os
 patris nostri David, pueri tui. ¹⁵ fol. 24 C. ¹⁶ *þe* S.P.D. ¹⁷ *gentyles*
 S.P.; in S in late hand on erasure. ¹⁸ fol. 92 S. ¹⁹ *descryueþ* S.
destríueþ P. ²⁰⁻²⁰ underlined in S. ²¹ *to helynges* S.P.D. ²² & *m.* S.P.D.
²³ om. S.P.D. ²⁴ *by* S.P.D.

preyde, þo place þat þei wore inne was stired¹, ande alle wore fulfilled of² þe Holygoste. þei³ spaken þanne Goddes worde⁴ wiþ faipfulnes. O hertte ande o soule (⁵þat es, o 32 wille) hade alle þat puple þat troweden⁶ togider⁵. Ne none of hem þat any þinge hade saide hit⁷ was his, bot wore⁸ in comun vnto⁹ hem alle. Ande wiþ grete vertewe þo apostul[s]¹⁰ 33 bare witnes of þo¹¹ vprisinge of oure Lorde Iesu Criste : ande grete grace was in hem alle. Ne was þer none nedy amonges 34 hem : als many possessioners as þer wore of houses or of feldes solden hem, ande broghte þo price of hem þat þei solde, ande putte hit bifore¹² þo fete of þo apostuls : [& soþly 35 it was departed to ichone after þei had nede. Ioseph, þat 36 hade his sornome knowen of þe apostuls]¹³, Barsabas¹⁴—þat bitokens, sone of comforþe—he hade a felde, ande solde hit, 37 ande broghte þo price, ande laide bifore þo apostuls¹⁵ fete¹⁶.

Sopely a man þat hatte¹⁷ Ananyas, ande hise wife Saphira, 1 5 solden a felde¹⁸, and wiþ þo¹⁹ konseile of hise wife²⁰ wiþhelde 2 a party of þo price, ande þo remnante broghte ande layde bifore þo apostuls²¹ fete. Ande Peter saide to hym, Anany, 3 whi tempted Sathanas þi herte, þow forto⁹ lyghe vnto⁹ þo Holigoste, ande forto defraude of þo price of þo felde? Ne 4 was hit dwellande vnto⁹ þiseluen, ande þo sale was in þine owne power? Whi puttest þou þis dede in þine hertte? þow ne haues noghte lyed to man²² bot to God²³. Sopely 5 whanne Ananyas hade harde þise wordes, he felle downe & dyed : ande grete drede was þer þanne amonge alle þat harde þeroffe. Thanne 3onge men ros²⁴ vppe, ande bare hym 6 away ande biried hym. Efter-worde, as hit were þo space of 7 þre houres, hise wife enterd inne, ande wiste not what was done. Ande sopely Peter ansuered vnto⁹ hire, Say me, þow 8

¹ *meuyd* S.P.D. ² *wiþ* S.P.D. ³ & *þei* S.P.D. ⁴ *þe word of god* S.P.D. ⁵⁻⁵ underlined in S.P. ⁶ *trowen* P. ⁷ *þt it* S.P.D.
⁸ *þei were* S.P.D. ⁹ *to* S.P.D. ¹⁰ *apostuls* S.P.D. ¹¹ *om.* S.P.D.
¹² fol. 24^b C. ¹³ *thus in* S.P.D. *om.* C. ¹⁴ *Barnabas* S.P.D. ¹⁵ *postuls* P.
¹⁶ *Capitulum quintum* follows; *C^m 5* in the margin, C. *V chap^e* on erasure, S.
¹⁷ *hy3te* S.P.D. ¹⁸ *a felde* repeated in the margin, 1st corr. S. ¹⁹ *om.* P.
²⁰ fol. 92^b S. ²¹ *postuls* S. ²² *men* S.P. ²³ Thus the order of S.P.D. to god bot to man C. ²⁴ *reysen* S.P., in S on erasure, 1st corrector's hand.

womman, solde 3he þo felde of¹ þat price? Ande sche²
 9 saide, 3he, of þat price. Ande soþely Peter saide vnto³ hire,
 Wharto þoghte 3he hit acordande to 3owe forto³ tempte þo
 Holygoste of God? Loo þo⁴ fete of hem þat biried þine
 10 howsebande at þo dore, ande schal bere forþe þe. Ande⁵
 alsfaste sche² felle downe atte hise fete ande dyed: þo 3onge
 men enterd inne ande fonde hire dead, ande toke hire vppe,
 11 ande biried⁶ hire biside hire husbande. Ande þanne þer was
 grete drede in alle holy chirche, ande in alle þat hit harde.
 12 Bi⁷ þo hondes soþely of⁸ þo apostuls were done many tokens
 ande merueyls in þo folke; ande þei wore alle togider in
 13 Salomons porte. Soþely of alle þo toper none durste ioyn
 14 hem vnto hem, bot myche þo puple hem praysed. þo multi-
 tude of hem þat preyde⁹ wexe euer more ande more, boþe of
 15 men ande wymmen; so þat þei hade oute þo¹⁰ seke into þe
 feldes¹¹ ande laide hem in þer couches ande in þer beddes
 in þo felde, þat whanne Peter kome, at þo leste his schadowe
 myghte ouer-schine¹² iche of hem, ande so be deliuerde of þer
 16 sekenes. Soþely þo multitude of neghurs¹³ of þo cite runnen
 togider in Ierusalem, berande þe seke, ande hem þat wore
 traueiled wip vnclene spirittes, þo whiche alle wore helud.
 17 Thanne soþely þo prince of prestes¹⁴ rose vppe, ande alle þat
 wip hem wore, þo whiche es heresie of Saduceys (þat wore
 18 religiowse)¹⁵, ande wore fulfilled of enuy ande trecchery, ande
 layde hondes vpon þo apostuls, ande putte¹⁶ hem into¹⁷ a
 19 komun holde þat opunly was knowne. Ande soþely onne¹⁷
 þo nyghte one of Goddes awngels opunde þo 3hates of þo
 20 prisone, ande ledde hem oute, ande saide, Gos, ande stondes
 in þo temple, ande spekes vnto³ þo puple alle þo wordes of þis
 21 life. Ande¹⁸ whanne þei hade herde þis, þei enterde in þo
 mornynge¹⁹ into þo temple, ande tawghte²⁰. Whanne þo prince
 of prestes harde þis, ande þoo²¹ þat wore wip hym, þei called²²

¹ for S.P.D. ² 3he S.P. ³ to S.P.D. ⁴ fol. 25 C. ⁵ om. S.P.D.
⁶ beyried P. ⁷ nota in the margin, S. ⁸ fol. 93 S. ⁹ trowed S.P.D.
Vulg. credentium in Domino multitudo. ¹⁰ of þo S.P. ¹¹ stretis
S.P.D. ¹² ouerschadwe S.P., with *adv* on erasure in S. ¹³ *Vulg.*
multitudo vicinarum civitatum. ¹⁴ *prestes* in the margin, 1st corr. S.
¹⁵ gloss underlined, S.P. ¹⁶ fol. 25^b C. ¹⁷ in S.P.D. ¹⁸ om. S.D.
¹⁹ *morwynge* P. ²⁰ fol. 93^b S. ²¹ þei S.P. ²² *cleped* S.P.D.

togider a konseile, ande alle þo eldeste men of þo sons of Israel, ande sende vnto¹ þo prisone to bringe þo apostuls² to hem. Ande whanne þo mynistres soþely kome ande opunde 22 þo prisone, þei fonde hem noghte. Bot turned agayne ande tolde þo prince how þat hit was, ande saide, Forsoþe þo 23 prisone we fonde faste sparred³ as hit was lefte, ande þo kepars stondinge at þo ȝhates: þei opunde þo prisone, ande no man fonde we þerinne. Whanne þo maistres of þo temple 24 ande þo princes⁴ of⁵ prestes herde þise wordes, þei vm-poghten⁶ hem, ande spake togider what was forto¹ do of hem. Ande þo⁷ whiles þer kome one ande broghte worde vnto¹ 25 hem, how þoo men þat þei putte in prisone ben in þo temple, ande ⁸stonden ande techen⁸ þo puple. Thanne ȝode 26 þo mayster wiþ his mynistres, ande ladde hem forþe wiþ-uten strenkþe: þei dredde þo puple, ⁹in auenture þat⁹ þei wolde stone hem. Ande whanne þei hade ledde hem forþe, 27 þei toke hem in a¹⁰ kownseyl. Ande þo prince of prestes asched hem, ande saide, Wiþ comandmente we¹¹ bid ȝowe, þat 28 ȝhe ne teche noghte in þis name. Ande lo, ȝhe hafe fulfilled Ierusalem wiþ ȝoure techinge, ande ȝhe wil putte vpon vs þo blode of þis man (þat es, þo deþe of Criste). ¹²Peter ande þo 29 apostuls¹² ansuerde ande saide, More hit¹³ bihoues vs¹⁴ to¹³ be buxum vnto¹ God þanne to men¹⁵. God of ȝoure¹⁶ faders 30 raised Iesu vnto¹ lyfe, whom þat ȝhe slowen, hongande¹⁷ hym vpon a crosse. Hym has God highed, ande made hym a 31 prince ande sauoure þurghe his righte honde, to gife penaunce vnto¹ hem of Israel, ande forgifnes of þer synnes. Ande we 32 ben witnes¹⁸ of þise wordes; ande þo Holygoste whom God haues gifen vnto¹ alle þat¹⁹ to hym ben buxum. Whanne 33 þat þei harde þis, þei ymagynde ande þoȝte in þer hertes to slee hem. Ande soþely a Pharisew ros vp in þo kownseile, 34

¹ to S.P.D. ² postuls S.P.D. ³ closed S.P.D. ⁴ prynce S.P.D.
⁵ of þe S.P.D. ⁶ byþouȝte S.P.D. ⁷ þer S.P. ⁸⁻⁸ stondynge & techynge
S.P. stondynge & teche D. ⁹⁻⁹ lest S.P.D. ¹⁰ om. S.P. ¹¹ i comaundede
P., in S. on erasure with *nota* in the margin. ¹²⁻¹² Petur & Ion S.P.
¹³ om. S.P.D. ¹⁴ us behueþ S.P.D. ¹⁵ man S.P.D. ¹⁶ the ȝ
erased in S. ¹⁷ fol. 94 S. ¹⁸ witnessis S.P.D. ¹⁹ þ^t byleueþ
or beþ buxom to hym S.P.D. *Vulg.* omnibus obedientibus sibi.

whos name was Gamaliel, a doctour of þo lawe, worschipful¹
vnto² alle³ folke. He comanded þat þe apostuls schulde
35 gange⁴ oute a lytel, ande saide þanne vnto² hem þat wore
gadurd þere, Men⁵ of Israel, take hede vnto² ȝowreseluen, of
36 þise men whatte ȝhe þinke to do. Bifore þise dais Theodas
saide þat he was hymsseluen grete; vnto⁶ whom assented
folke, þo noumbre of men abouten foure hundreþe⁷: þo whiche
was slayne; ande alle þat to hym trowed wore disparpulde
(pat es, wore⁸ spred obrode⁹ ande¹⁰ destroide) ande¹¹ worþed¹²
37 vnto² noghte. After hym was þer an-oper, Iudas of Galilee,
in þo dais of profescion¹³, ande myche puple he efter hym
turned: and he¹⁴ perished¹⁵; and als many as vnto hym
38 assented¹⁶ wore sparpulde o-brode. Ande nowe þerfore I say
vnto ȝowe, Departes away fro þise men, ande suffers hem:
for if þis conseile ande þis dede þat þei do be of man, hit
39 schal be vndone & worþe vnto² noghte: ande sopely¹⁷ if hit be
of God, ȝhe schul noghte mowe vndo hem, bot suffure hem,
in auenture þat ȝhe be not fownden fightande agayn God.
40 Forsoþe þei assented, ande called¹⁸ þo apostuls¹⁹ vnto² hem²⁰,
andē komawnded hem, þat²¹ þei schulde nomore speke in
41 Iesu name, ande lete hem wende þer way. Ande þei forsoþe
ȝode ioyande oute of þo sighte of þo cownseile, for þat þei
wore made worþi to suffur strife ande²² schame for þo name of
42 Iesu. Sopely euery day in þo temple &²³ abowte howses þei
cessed noghte of techinge ande prechingē of Iesu Criste²⁴.

6 ¹ Sopely²⁵ in þo dais gretely wexe þo noumbure of þer
disciples, ande was made a murmour²⁶ ande a grucchingē of
þo Grekes agaynes hem of Ebrewe, for þat þer widowes wore

¹ and (om. S) a w. man S.P.D. ² to S.P.D. ³ alle þe puple S.P.D.
Vulg. homines. ⁴ goo S.P. ⁵ fol. 26^b C. ⁶ to SP. ⁷ hundrud S.P.D.
⁸ om. D.S.P. *dispair* follows, dotted out, C. ⁹ the r has a mark
of abbreviation for e, C. ¹⁰ ande es C. ¹¹ es follows, S.P.C.D.
¹² worþe S.P.D. ¹³ touched up in a later hand, C. ¹⁴ ·nd h· on erasure in
a later hand, C. ¹⁵ preched D. ¹⁶ as sentyd to hym S.P.D. ¹⁷ fol. 94^b S.
¹⁸ clepid S.P. ¹⁹ postuls S.D. ²⁰ & beden hem follows here, P.
& beten hem in the margin, 1st corrector's hand, S. ²¹ om. S.P.D.
²² strife ande om. S.P. In S there is, however, an erasure of circa 4 letters
after *suffre*. ²³ fol. 27 C. ²⁴ *Epistola sequitur* follows, C. ²⁵ C^m 6 in
the margin, C. VI Chap' in a late xvith century hand, S. ²⁶ *muruil* (?) D.

despiced in þo iche daye seruice. Ande þanne¹ called² 2
 togider twelue³ þo nowmbur offe þo apostuls ande þo
 disciples⁴, ande saide þus vnto⁵ hem, It es noghte righte⁶
 þat we schul leue þo worde of God⁷ ande serue vnto⁵ þo
 bordes (þat es, atte þo mete). Ande þerfore lokes amonge 3
 3owe, breþer, seuen gode men offe testymony ande wytnes, þo
 whiche ben ful of þo Holigoste ande wisdom, whom we schul
 ordeyne forto do þis bisines ande þis warke. For we wole 4
 holde vs in preyer ande in Goddes worde. Ande þis worde 5
 was plesinge⁸ vnto⁵ alle þo multitude⁹, ande gladde were [þei]
 þer-offe. Ande þei ches Steuen, a man fulle of þo Holigoste
 ande trewe in þo faipe, ande Philip, ande Prochorum,
 ande Nichanore, ande Tymothewe¹⁰, ande Pernyenam¹¹, ande
 Nicholas þat was komen fro Antiochen; þise þei sette bfore 6
 þo sighte of þo apostuls, & made þer preyers, ande laide alle
¹²þer hende vpon hem¹². Ande Goddes worde wexe; ande 7
 gretely¹³ was þo nowmbur of disciples waxen in Ierusalem.
 Grete company also of prestes bowden vnto⁵ þe faipe. Steuen, 8
 gostely¹⁴ fulle of grace ande strenkþe, did many merueyles
 ande wondurs amonge þo puple. Summe soþely of þo 9
 synagoge risen¹⁵ vppe, þat was¹⁶ of Lybertynes, ande of
 Sirenences, ande of Alysawndur, ande of hem þat wore of
 Cilyce ande of Asye, disputande wiþ Steuen. Ande þei 10
 myghte noghte wiþstonde his wytte ande þo spiritte þat
 wiþinne hym spake. Thanne sende þei wiþ tresone men þat 11
 schulde saye, ¹⁷þat þei harde hym saye¹⁷ wordes of blaspheme
 of Moyses & of God. þei stired ande¹⁸ moued also þo puple, 12
 & þo olde men, ande þo wise, ande ran togider, ande token
 hym, ande ledde hym into¹⁹ kownseyl; ande sette²⁰ agayns 13
 hym þo fals witnes, sayande, þis man cesses noghte to speke
 wordes agayne holy place ande þo lawe: soþely we harde 14

¹ soþly S.P.D.² þei cleped S.P.³ of hem follows, S.P.D.⁴ ande þo disciples om. S.P.D. *Vulg.* Convocantes autem duodecim multitudinem discipulorum.⁵ to S.P.D.⁶ lefful S.P.D.⁷ of god in the

margin, C.

⁸ plesaunt S.P.D.⁹ fol. 95 S.¹⁰ tymome S.P.D.¹¹ parmanam S.P.D.¹²⁻¹² upon hem (here D) hond S.P.D.¹³ fol. 27^b C.¹⁴ soþly S.P.D.¹⁵ ros S.P.D.¹⁶ were S.P.D.¹⁷⁻¹⁷ om. S.P.D.¹⁸ stired ande om. S.P.D.¹⁹ into a S.P.D.²⁰ þei sette S.P.D.

hym saye, þat he þis Iesus of Nazareth schal¹ destroye þis place, ande schal turne oure lawes² þat Moyses gafe vnto³ vs. 15 Ande þei bihelde vpon hym alle þat in þo konseyl satte; þei sawe hise face as hit wore þe face of an awngel amonges hem⁴.

7 1 þo⁵ prince⁶ of þo prestes saide vnto⁷ Steuen, Es þis þinge 2 soþe⁸ þat þise men sayne⁸? Ande he⁸ ansuered ande⁸ saide, 3 þhe⁹ men, my¹⁰ breþer ande faders, heres ande vndurstondes. God of ioie appered vnto⁷ Abraham oure¹¹ fadire, whanne he was in Mesapotany, bifore þat he schulde dye in Charre, ande 3 saide vnto⁷ hym, Gange oute of þi londe, ande oute of þi knowynge, ande kome into þat londe þat I schal schewe vnto³ 4 þe. Thanne¹² wente he oute of þo londe of Caldey, ande dwelled in Charram: ande þeþen¹³, efter¹⁴ his fader was deade, he kome into þis londe, ande caried hise fader hider⁸, where¹⁵ 5 þat þhe¹⁶ dwelle nowe. Ande he gafe hym þerinne none heritage, nor¹⁷ o fote of erthe, ande¹⁸ he bihette forto gife hit vnto³ hym into¹⁸ hise³ possessione, ande til⁷ hise sede efter 6 hym, whanne þat he hade no sone. Sopely God saide¹⁹ vnto⁷ hym, þat hise sede schal hafe a wonynge [in]²⁰ anoþer londe, ande he²¹ schal make hem subgette to hise²² service, ande 7 yuel he²¹ schal lede hem foure hundreþe þhere²³. Ande [þat folk to whom þei schal serue I schal iwge, sais God]²⁴; ande efter þat þei schul wende heþen²⁵ ande serue me in þis 8 place. Ande he gafe vnto⁷ hym þo testamente²⁶ of circum-sicyon: ande so he gate Isaac, ande circumsiced hym þo eghtod²⁷ daye; and Isaac Iacob, ande Iacob þo twelue

¹ fol. 95^b S. ² *lawe & tradicyons* S.P.D. ³ om. S.P.D. ⁴ *amonges hem* om. S.P.D. *Epistola* follows, C. ⁵ *C^m vii* in the margin, C. *a* S.P. ⁶ *princes* C. ⁷ *to* S.P.D. ⁸⁻⁸ om. S.P.D. ⁹ Chapter VII. begins here with new paragraph and initial, S.P.D. ¹⁰ *my* dotted out, S. om. P. ¹¹ *þoure* C.D. ¹² *þan he* S.P.; in S. on erasure; *he* om. D. ¹³ *þenne* S.D. *þanne* P. ¹⁴ *whan* follows S.P.D. ¹⁵ *in whuche* S.P.D. ¹⁶ *he* S.P.D. ¹⁷ *ne* S.P.D. ¹⁸ *in* S.P.D. ¹⁹ *spak* S.P.D. ²⁰ S.P.D. *ande* C. ²¹ *þei* P, in a later hand on erasure, S. ²² *her* P, *er* on erasure, S. ²³ *and xxx* follows, S.P.D. *Vulg.* et servituti eos subcient, et male tractabunt eos annis quadringentis. ²⁴ *thus* in P, on erasure in 1st corrector's hand, S. *I schal schewe, saide God, to what folke þei schul serue vnto* C.D. *Vulg.* et gentem cui servirint, judicabo ego, dixit Dominus. ²⁵ *þenne* S.P.D. ²⁶ fol. 96 S. ²⁷ *eyzteþe* S.P.D.

patriarches. Ande þo¹ patriarches haden enuye vnto Ioseph, 9
 ande solde hym into Egipte: ande God² was wiþ hym, ande 10
 hym delyuerde of alle hise tribulaciones, ande gafe hym grace
 ande wisdom in Pharaos sighte, þo kenge of Egipte; ande
 made hym guuernoure ande prouoste ouer Egipte ande ouer
 alle hise howse. Bot soþely þer kome þanne a³ hungur in 11
 alle Egipte ande Canaan [ande]⁴ grete tribulacyone; ande
 3oure fadres fonde no mete. Whanne Iacob harde þat whete 12
 was in Egipte, he sende firste oure fadres. Ande þe⁵ secunde 13
 sonde he⁶ was knowen, Ioseph, of hise breþer, ande he schewed
 his kynreden vnto Pharaos. Ande Ioseph sende efter his 14
 fader, ande alle hise knowynge. Ande Iacob so kome into 15
 Egipte; ande he es deade, ande oure fadres; ande þei ben 16
 translated into Sichem, ande putte in þo⁷ sepulcur þat
 Abraham boghte wiþ price of siluer of þo sons of Emor,
 Sychem sons. Soþely whanne þo tyme of biheste come 17
 nerehande⁸, þat God tolde vnto⁹ Abraham, þo puple wexe
 ande multiplied in Egipte, vnto⁹ þo tyme þat an-oþer kenge 18
 was þerinne¹⁰, þat¹¹ knewe noghte Ioseph. He þis ouer3ode 19
 oure kynreden, ande tourmented oure fadres, ande ordeynde
 þat of oure 3onge childer þat were þanne¹² borne, þo¹³ knaue-
 childe schulde not¹⁴ life. þo same tyme was Moises borne, & 20
 plesinge vnto God; þo whiche þree monþes was norysched¹⁵
 in hise owne fader howse: ande soþely he was putte forþe 21
 into þo flode, ande Pharaos doghter toke hym vppe, ande¹⁶
 norysched hym as hit wore hire sone. Ande Moyses was 22
 lerned¹⁷ of alle þo witte of Egipte; ande he was myghty in
 wordes ande in hise dedes. Whanne hise tyme was fulfilled 23
 vnto⁹ fourty¹⁸ 3here, hit felle in hise hertte þat he wolde visite
 hise frendes, hise breþer¹⁹ of Israel. Ande whanne þat²⁰ he sawe 24
 one of hise kynne suffer grete wronge, he venged hym, ande
 wreked hym þat wronge suffurde, ande smote hym offe

¹ fol. 28^b C.² in a later hand in the margin, S. om. P.³ an S.P.⁴ S.P.D.⁵ in þe S.P.D.⁶ Ioseph S.P.D.⁷ om. S.P.D.⁸ ny3honde S.P.D.⁹ to S.P.D.¹⁰ in egypte S.P.D.¹¹ & þt S.P.D.¹² fol. 96^b S.¹³ no S.P.D.¹⁴ fol. 29. not on erasure in a

different hand, C. om. S.P.D.

¹⁵ & he was nurschyd þre monþes S.P.D.¹⁶ & sche S.D. & 3he P.¹⁷ tau3te S.P.D.¹⁸ þritty S.P.D. Vulg.

quadraginta.

¹⁹ þe children follows, S.P.²⁰ om. P.

25 Egipte: he wende hise breþer schulde haue vndurstonden,
 þat God þurghe hise hende schulde gife hele vnto¹ hem; ande
 26 þei vnderstode² hit noghte. Sopely þo secunde daye he
 appered vnto¹ hem striuande, ande reconseilde hem into pees,
 ande sayde, Men, 3he ben breþer; wharto noys eyþer of 3owe
 27 oþer? Sopely he þat did þe wronge vnto¹ hise broþer, putte
 hym agayne, and saide, Who ordeynde þe prince or iustice
 28 ouer vs? þow³ wylte noghte⁴ slee me, as þow 3isterday
 29 dideste þo man of Egipte? Atte þis worde Moises fledde,
 ande was made a komelynge in þo lande of Madian, where
 30 he gate twey⁵ sons. Ande whanne fourty 3here wore ful-
 filled⁶, an awngel appered vnto¹ hym in þo deserte of munte
 31 Synaye in flaumbe of fire in þo buske. Moyses, whanne he
 hit sawe, of þat sighte he was awondurde: ande as he 3ode
 nerre forto biholde þerto, þo voyce of God spake vnto¹ hym
 32 ande saide, I am þo God of þi fadres, God of Abraham, of⁷
 Isaac ande of⁷ Iacob. Moyses þanne trembulde ande durste
 33 nomore biholde. God sopely saide vnto¹ hym, Lowse⁸ þo⁹
 schone of þi fete: þo place es holy þat þou stondes ynne.
 34 Bihòldande I sawe þo affliccione of my folke þat es in Egipte,
 ande þaire sorowynge I harde, ande I kome downe hem to
 delyuer: ande kome now, ande I schal sende þe into Egipte.
 35 þis Moises whom þei denyed, ande saide, Who ordeynde þe
 prince ande domes-man ouer vs? hym God sende prince
 ande byare wiþ þo awngel honde þat in þo buske appered
 36 vnto¹ hym. He þis ledde hem oute, doande merueyles ande
 wondurs in þo lande of Egipte, ande in þo Rede See, ande in
 37 deserte fourty 3here. þis es Moises, þe whiche saide hit¹⁰
 vnto¹ þo childer of Israel, A prophete vnto¹ 3owe God schal
 raise of 3oure owne breþeren, ande loke 3he here hym reghte
 38 as 3he do me. He þis hit es þat was in þo chirche in wilder-
 nes wiþ þo awngel þat spake vnto¹¹ hym in þo mownte of
 Synay, ande with oure fadires: þo whiche toke þo wordes¹²
 39 offe life to gife vnto¹⁰ vs: to whom oure faders wolden noghte

¹ to S.P.D. ² vndirstonde with *n* expunged, S. ³ Wer precedes, P.
wer þt in the margin, 1st corr. S. ⁴ om. P. crossed out, S. ⁵ fol. 97 S.
⁶ fol. 29 C. ⁷ god of S.P.D. ⁸ louse with the *u* crossed out, S.
⁹ þy P.D. ¹⁰ om. S.P.D. ¹¹ to S.P.D. fol. 30 C. ¹² fol. 97^b S.

bowe, bot putte agayne [hym]¹, ande wore turned agayne in
 þer hertes vnto² Egipte, sayand vnto³ Aaron, Make vs goddes 40
 þat may go bifore vs: he⁴ þis Moyses þat ledde vs oute of þo
 londe of Egipte, we woten noghte what es fallen vnto hym.
 Ande in þo dais þei made a kalfe, ande offurde⁵ offeringes to 41
 þo symulacre (þat es, vnto⁶ þo mawmete). Ande þei made
 ioye in þo warke⁷ of þer hende. Sopely God conuerted ande 42
 toke hem to serue to þo kengedome of heuen: as hit es⁸
 writen in þo boke of þo prophetes, þow⁹, meny of Israel,
 sacrifice¹⁰ nor¹¹ offuringes offurde 3he none¹² vnto³ me fourty
 3ere in deserte. Ande 3he toke þo dwellynge-stede of 43
 Meloch ande þo sterne of 3oure god Rempha, þat wore figures
 þat 3he made forto worschippe. Ande I schal transferre 3owe
 into Babilony¹³. Þo tabernacle of¹⁴ testimony was to 3oure 44
 fadire[s]¹⁵ in deserte, [as]¹⁶ God ordeynde, spekande vnto³
 Moises, þat⁶ he schulde make hit efter þo schappe of þat þat
 he sawe. þe whiche þei ledden in, [ande] oure faders [wiþ 45
 Iesu broghten] into þo possession of gentiles, þo whiche God
 putte away fro þo face of oure¹⁷ faders vnto³ þo dais of Daud, 46
 þo whiche fonde grace bifore God, ande asched pat he myghte¹⁸
 finde a tabernacle vnto³ God of Iacob. Salomon sopely made 47
 hym¹⁹ an²⁰ howse; bot he þat es alþerhigheste²¹ dwelles 48
 noghte in þinges þat ben made wiþ hende; as he bi²² þo
 prophete sais, Heuen es vnto³ me a sege, erþe sopely a stool 49
 vnto³ my fete: what howse schul²³ 3he⁶ make to me? sais²⁴
 oure Lorde, or whiche es þo place þat I schal reste inne?
 Ne made noghte my hende alle þise þinges? Harde- 50,51
 frownted ande vncircumsised hertes ande eares, euer 3he han
 wiþstonden þo Holygoste: so as 3oure faders did, so do 3he.

¹ *hym* P, in the margin, 1st corr. S.² *in to* S.P.D.³ *to* S.P.D.⁴ *soply* S.P.D.⁵ *offre* S.P.⁶ *om.* S.P.D.⁷ *werkes* S.P.D.⁸ in the margin, C.⁹ *þow* dotted out with *wher 3e* in the margin,1st corr. S. *wher 3e* P. *Vulg.* numquid victimas et hostias obtulistis mihi.¹⁰ *sacrifices* P; last *s* added in a later hand, S.¹¹ *or* S.P.¹² crossed out, S; *om.* P.¹³ *for þis þing* follows, P, in the margin,

1st corr. S.

¹⁴ *testamente* follows, C.¹⁵ *wiþ 3oure fadrus* D;*wiþ oure fadires* S.P.¹⁶ S.P.D.; *of* C.¹⁷ *3oure* D; *oure* with the 3

erased, S.

¹⁸ fol. 30^b C.¹⁹ fol. 98 S.²⁰ *a* S.P.D.²¹ *most h.* S.P.D.²² *he bi* *om.* S.P.D.²³ *3he schul* C; *schulde* S.P.D.²⁴ *oure louerd seyþ* S.P.D.

52 For 3oure fadirs, ne wore þei noghte pursewars of prophetes ?
 ande þei slowe hem þat schewed bifore of¹ þe komynge of þis
 rightwise man, of whom 3e wore traytures ande manslears :
 53 3e þat token þo lawe þat schulde haue disposed 3ow vnto²
 54 awngels, ande 3he kepped hit noghte. Ande³ whanne þei
 harden þis, þei saiden in þer hertes, ande gnaisted vpon⁴ hym
 55 wiþ þer teþe. So whanne Stheuen was ful of þo Holigoste,
 he bihelde vppe into heuen ande sawe þo ioye of God, ande
 Iesu stondande atte þo righte side of his fadire, ande saide,
 Lo, I see heuens⁵ opun, ande mannes sone stondande at þo
 56 righte side of þe vertewe of God. þei crieden þanne alle⁶
 lowde⁷ togider⁸, ⁹ande stopped þer eres, ande þei alle to-
 57 gider did lettynge vnto hym⁹; ande þanne³ þei cacched¹⁰ hym
 oute of þo cytee, ande stoned hym : ande þe two¹¹ falsse
 wytnes¹² did of hise cloþes biside þe fete of þo 3onge man þat
 58 was¹³ called¹⁴ Saule. Ande þ[e]i¹⁵ stoned Steuen, þat called¹⁴,
 59 ande saide, Iesu¹⁶, receyue my spiritte ; ande kneled downe
 vpon⁴ hise knees, ande cried wiþ a lowde⁷ voyce, & sais¹⁷,
 Lorde, sette noghte þis synne agaynes hem¹⁸. Ande whanne
 he hade saide þat, he rested hym in God, ande gafe vnto²
 heuen his goste. Sopely Saule was assentande vnto² his
 deþe.

8 ¹ Sopely¹⁹ þat daye was grete persecucione done in holy
 chirche þat was atte Ierusalem ; ande alle þei wore dis-
 parpulde ande wente isonder³ bi²⁰ þo kendames of Iurye
 ande Samary, outtaken þo apostuls þat dwelled stille in
 2 Ierusalem. Men²¹ ful dredfulle biried saynte Steuen, ande
 3 made grete wepinge ande sorowe ouer hym. Saule forsoþe
 wastud holi chirche ande destroyde hit³, ande 3ode into
 howses, ande drowe oute men ande wymmen, ande putte hem
 4 into holde²². Ande þei þerfore þat wore spredde obrode 3ode

¹ of om. P. ² to S.P.D. ³ om. S.P.D. ⁴ on S.P.D. ⁵ heuene S.P.D.
⁶ alle þanne P. ⁷ longe S.P.D. ⁸ fol. 31 C. ⁹⁻⁹ om. S.P.D.
¹⁰ ladde S.P.D. ¹¹ þe two crossed out S. om. P. ¹² wytnessis S.P.D.
¹³ fol. 98^b S. ¹⁴ cleped SPD. ¹⁵ þoi C. ¹⁶ Lord Iesu S.P.D.
¹⁷ seyde S.P.D. ¹⁸ for þei knowep not what þei doþ follows, P, in the
 margin, 1st corr. S. ¹⁹ C^m 8 on erasure in the margin, C. þe viii chap^e
 in a late xvith century hand, S. ²⁰ into alle þe kyngdom S.P.D.
²¹ but precedes in a late hand, P. ²² holdes S.P.D.

prechande þo gosselle of God, how he was Goddes sone. Philippe ȝode into þo cyte of Samarye, ande preched *Criste* 5 vnto¹ hem. þo folke soþely gafe gode hede vnto¹ þo wordes 6 þat Philippe saide, herande hym holly togider ande alle wiþ o wille, ande bihelde vnto¹ þo wonders² ande³ tokens whiche þat he wroghte. Many soþely of hem þat haden in hem yuel 7 spirittes cryed⁴ wiþ grete voyce ande⁵ ȝode awaye oute of hem. Many þat haden þo palsy, ande also þat woren crokude, 8 woren maked alle hole. Ande þerfore⁶ was þer maked grete 9 ioie in þat cite. Symon soþely Magus⁷, þat was bifore in þat cite, made hymselfen⁸ grete as a⁹ god, ande many folke of Samarye hade he deceyued ande saide hem forsoþe þat he was a god: ande alle hym herkende, fro þo leeste vnto¹ þo 10 meeste¹⁰, sayande, He þis es þo vertewe of God þat es called Mag[n]a¹¹. þei¹² gafe tente vnto¹² hym, wharfore longe tyme 11 wiþ hise fals craftes he made hem wode. Bot soþely whanne 12 þei schulde haue trowed vnto¹ Philippe, prechinge vnto¹ hem of þo kengdome of heuen in þo name of Iesu¹³, þere wore baptized many men ande wymmen. 14 þanne trowed he þat 13 Symon¹⁴; ande 15 whanne he schulde be baptised, he drowe hym vnto¹ Philippe; ande¹⁵ whanne he sawe þo vertewes ande þo⁹ wondurs þat bi Philippe wore done, þerfore¹⁶ he was amerueylde wondurfully. Whan þo apostuls hade harde þat 14 Samary hade receyued Goddes worde, þei sende vnto¹ hem Peter ande Ioon. Ande whanne þei wore komen, þei preyed 15 for hem þat wore¹⁷ turned, þat þei myghte take þo Holygoste: ȝitte¹⁸ he kome¹⁹ noghte into iche of hem, bot only þei²⁰ wore 16 baptized in þo name of Iesu, oure Lorde. þanne putten þei 17 þer hende vpon hem, ande þanne þei token þo Holygoste. Whanne þat Symon hade²¹ sene þat þurghe þo puttynge to²² 18 one²³ of þo apostuls²⁴ hende þo Holygoste was gifen vnto¹ hem,

¹ to S.P.D.² wordus S.P.³ fol. 31^b C.⁴ fol. 99 S.⁵ said follows, expunged, C.⁶ þat follows, P.⁷ symon magus repeated

in marg., 1st corr. S.

⁸ hym S.P.⁹ om. S.P.¹⁰ moste S.P.D.¹¹ magna P; S has n inserted later; Maga C.D.¹²⁻¹² toke heede to S.P.D.¹³ Crist follows, S.P.D.¹⁴⁻¹⁴ & þanne þ^t Symon byleued S.P.¹⁵⁻¹⁵ om S.P.¹⁶ þer of S.P.D.¹⁷ komen expunged, follows, C.¹⁸ ȝif P.¹⁹ fol. 32 C.²⁰ þei þat S.P.D.²¹ fol. 99^b S.²² om. S.P.D.²³ on S.P.D.²⁴ postelys S.P.

19 he profured hem money, ande saide, Haue þis, ande gife me
 þat power, þat whom¹ I putte vpon² my honde, he schal haue
 20 þo Holygoste. Ande Peter soþely ansuered hym³ & saide, þi
 money ande þi catelle be with þe in dampnacyon, for þow
 trow[ed]este⁴ þat þe gifte of God wip money myghte be
 21 boghte. Neþer þow haueste parte ne lote in þis worde: for
 22 soþely þi⁵ hertte es noghte rightwise bifore God. Ande þer-
 fore do penaunce for þi wikkednes, ande preye þanne God, in
 auenture þat he wole⁶ forgife þe þis wikked þoghte of þine
 23 hertte. For soþely in galle of bitternes ande in bonde of
 24 wikkednes I see þat þow erte. þanne soþely Symon ansuered
 & saide, Preye 3he⁷ vnto⁸ God for me, þat none of alle² þise
 25 falle vpon me whiche þat 3he haue sayde. Ande þei soþely
 witnessed ande spoken Goddes worde, ande 3ede vnto⁸ Ieru-
 salem agayne; ande [in]⁹ many kengedams of Samarytanes
 26 ¹⁰tawghten þei ande¹⁰ preched. An aungel of¹¹ God vnto⁸
 Philippe saide¹², ande spake, Rise, ande wende to¹³ meridiane,
 vnto⁸ þo way þat gos downe fro Ierusalem into Gazam¹⁴, þat
 27 es a deserte place. Ande vppe he ros ande 3ede; ande þer
 he mette wip a man of Ethiopes, þat was a myghty man wip a¹⁵
 qweene of Candacis of Ethiopes, þo¹⁶ whiche was ouer alle hire
 tresure, ande was a geldynge þat hade hire in kepinge; he
 28 kome to worschippe ande forto⁸ preye in¹³ Ierusalem: ande
 he was turned agayne, sittande vpon¹⁷ hise charre, redande
 29 Ysay þo prophete. Ande þo spiritte sayde vnto⁸ Philippe,
 30 Kome nerre, ande ioyne þe to þis carte. Ande Philippe
 ranne þerto, ande harde hym redande Isaye þo prophete,
 ande he saide, Trowes þow, þat þow vndurstondes noghte þat
 31 þow redes? Ande he saide, How myghte I¹⁸, bot if any hade
 tawghte hit me? Ande he preyde Philippe, þat he wolde
 32 kome vppe ande sytte wip hym. þo place þat he redde¹⁹ of
 was þis in þat prophecy, As a schepe vnto⁸ þo slawghter²⁰

¹ whom so S.P.D. ² om. S.P.D. ³ hym answerde S.P.D. ⁴ S.P.D.;
 troweste C. ⁵ þin S.P.D. ⁶ wolde P. ⁷ om. S.P. ⁸ to S.P.D.
⁹ S.P.D. ¹⁰⁻¹⁰ om. S.P.D. *Vulg.* evangelizabant. ¹¹ fol. 32^b C.
¹² spak & seyde. ¹³ into S.P.D. ¹⁴ 3 erased S; Gaam P. ¹⁵ þe S.P.D.
¹⁶ fol. 100 S. ¹⁷ on D. ¹⁸ vnderstonde follows, P. *underston* in marg.
 1st corr. S. ¹⁹ reode D. ²⁰ slawþe P.

was he ledde, ande as a lombe bifore þo clippar¹ wipouten voice, so he opunde not hise mowþe. In meknes he bare his 33 dome awaye ande his rightwise vengeance: hise generacyone who schal hit telle? For his life² es taken awaye oute of³ erþe. þo geldyng⁴ answered agayne ande sayde vnto 34 Philyppe⁴, I preye þe, of what prophete sais he þis? of hym-seluen, or of an⁵-oper? þanne soþely Philyppe tawghte 35 hym, ande declared, bigynnande atte þat place þat he redde of þo prophecye, ande tolde hym of Iesus. Ande þo⁶ whileste 36 þei kome⁷ by þo waye, þei kome vnto⁸ a water; ande ⁹þanne saide þo geldyng, Lo, here es water⁹, ande¹⁰ who schal lette me here to be baptised? Ande Philippe saide vnto⁸ hym, If 37 þow trowe wip alle þine hertte, hit es leffulle vnto¹¹ þe. Ande he¹² answered ande saide, I trowe þat Iesu Criste es Goddes son. Ande he comawnded þo carte to stonde, & boþe 38 þei ȝode downe into þo water, Philippe ande he¹³, ande þer he baptised hym¹⁴. Soþely whan þei wore wente vp oute¹⁵ of 39 þo water þo spirytt¹⁵ of God rauysched Philippe away; & after sawe he hym nomore. He ȝode soþely bi þo waye makande ioye. Ande Philippe was fownden soþely in Aȝoto¹⁶, 40 þat was an-oper cyte; ande þer he ȝode abowte prechande vnto⁸ alle¹⁷ cytes, tille¹⁸ he kome to Cesarye.

Saule¹⁹ alwaye þrette ande wayted Goddes discipuls; he 1 **9** kome vnto⁸ þo prince²⁰ of prestes, ande asched of hym pistels 2 ande comyssions into Damaske vnto⁸ þo synagoges, þat²¹ whomsoeuer he fonde of þo company of þe apostuls or hem-seluen, men or wymmen, to brynge hem bownden vnto⁸ Ierusalem. Ande as he ȝode þiderworde, hit bifelle²² þat he 3 kome nere²³ Damaske: ande sodenly þer come a wondurful

¹ For þo clippar S.P.D. have þat scherip hym. ² fol. 33 C. ³ of þe S.P.D. ⁴⁻⁴ answerde to phylyp & seyde S.P.D. ⁵ eny S.P.D. ⁶ whylis S.P. ⁷ ȝede S.P.D. ⁸ to S.P.D. ⁹⁻⁹ þe geldyng seyde lo her ys water at the bottom of the page, 1st corr. S. follows in the text, P. om. D. ¹⁰ om. S.P. ¹¹ fol. 100^b S. ¹² inserted above the line, S.P. ¹³ þe geldyng S.P. geld... on erasure in 1st corrector's hand, S. þe comelyng D. ¹⁴ in margin, C. ¹⁵ om. S.P.D. ¹⁶ a ȝoto with oto on erasure, S. a ȝate D. a gate P. ¹⁷ alle þe S.P.D. ¹⁸ fort S.D. ¹⁹ C^m g^m on erasure, C. þe ix chapter in a late hand, S. Paule D. In S. Saule with the S supplied by the 1st corr., the marginal letter indicating the initial is p. ²⁰ S.P.D.; princes C. ²¹ fol. 33^b C. ²² fel S.P.D. ²³ ny S.P.D.

4 lyghte alle aboute hym fro heuen, ande he felle downe vnto¹
 þo erþe, ande harde a voyce sayande vnto¹ hym, Saule, Saule,
 5 wherto pursewes þow me? Ande he saide, Who erte þow,
 Lorde? Ande þo voyce saide vnto¹ hym, I am Iesus of
 Nazareth whom þat þow pursewes: hit es ful² harde to þe
 6 to kese³ agayne þo prikke. Ande he qwakande ande dred-
 7 fulle saide, Lorde, what wylte þow þat I do? Ande oure
 Lorde saide vnto¹ hym, Rise, ande wende into þo cytee, ande
 þer hit schal be tolde þe, what þat ⁴þe bus⁴ do. Soþely þo
 men þat wore sende wiþ hym stoden alle mased, a voyce
 8 soþely⁵ þei harde, bot no man þei sawe. Saule þanne soþely
 ros vppe fro þe erþe, opunde hise eyne, ande loked aboute⁶,
 bot no man⁷ he sawe. þei drowe hym forþe bi þo hende,
 9 ande ledde hym into Damaske; ande þer he was þree days
 10 wiþouten sighte ande noþer ete nor⁸ dranke. þer was a
 disciple in Damaske þat hatte Ananyas; ande God sayd to
 hym in vision, Anany. Ande he saide, Lo⁹, Lorde, I am
 11 here. Ande oure Lorde saide¹⁰ unto hym¹¹, Rise, ande wende
 vnto þo way¹² þat es called¹³ Rectus, ande seche Saule in
 Iudas¹⁴ howse, whos¹⁵ name es Tharsen: for lo, þer he preys;
 12 ande he sawe þo man þat hatte Anany enterande into þo
 howse, ande puttande hise hondes¹⁶ vnto¹ hym, þat he
 13 myghte receyue his syghte¹⁷. Ande Ananyas ansuered ande
 saide, Lorde¹⁸, I hafe harde of many of þis man, how many
 14 harmes he haues done vnto¹ þi sayntes in Ierusalem: ande
 he haues powere of þo princes of prestes to bynde alle hem
 15 ¹⁹þat ben þi name oknowe¹⁹. Ande soþely oure Lorde sayde
 vnto¹ hym, Go forþe, for he es maked vnto¹ me a vessel of
 choos²⁰ forto²¹ bere my name bifore kenges ande folke, ande
 16 bifore þo childer of Israel. Ande soþely I schalle schewe
 hym²² how many þinges hym bihoues for my name suffure²³.

¹ to S.P.D. ² om. S.P. ³ kyse D. kynse S.P. fol. 101 S.
⁴⁻⁴ þou byhouep to S.P. þe byhouep to D. ⁵ om. P. ⁶ loked aboute crossed
 out, S. om. P. ⁷ & no þing P. but no þing with þing on erasure in darker
 ink, S. ⁸ ne S.P.D. ⁹ fol. 34 C. ¹⁰ inserted by contemporary hand, C.
¹¹ vnto hym om. S.P.D. ¹² strete S.P.D. ¹³ clepyd S.P.D. ¹⁴ iewes P.
¹⁵ whas D. ¹⁶ honde S.P. ¹⁷ seyzt in marg., 1st corr. S. ¹⁸ lo follows,
 dotted out, C. ¹⁹⁻¹⁹ þ^t clepen þi name S.P.D. ²⁰ choyse S.P.D. ²¹ fol. 101^b S.
²² to hym S.P.D. ²³ to precedes, P; in S. above the line in darker ink.

Ande Ananyas ȝode, ande enterde into þo howse, ande putte 17
hise hondes vnto¹ hym, & sai[de]², Saule, broþer, oure Lorde
Ihesus þat appered to þe in þo waye þat þow kome, sende me
vnto¹ þe, þat þou haue þi syghte, ande be fulfilled of þo Holy
Goste. Ande alssone³ þer felle fro his eyghne⁴ slyme as hit 18
wore þo⁵ skales of a fische; & so he⁵ receyued his sighte,
ande ros vppe, ande was baptized; ande he was gretelyche 19
comforþed⁶ whanne he hade taken mete. Ande þan soþely a
fewe days he dwelled at Damaske wiþ þo disciples. Ande 20
anone Poule ȝode into þo synagoges, ande preched Iesu þat
he es verray Goddes sone. Ande alle þei wore ameruelde 21
soþely þat hym harde, ande sayden, Ne was noghte he⁵ þis
he þat in Ierusalem wiþstode hem þat wore þis name
oknowe⁷? ande þerto he kome hider to lede hem bownden
vnto⁸ þo princes of ⁹þo lawe þat ben prynces of⁹ prestes.
Ande Poule myche þo⁵ more he encresched, ande confunded 22
þo Iewes þat dwelden atte Damaske, wele affermande þat he
was Criste. Ande whanne he hade þer many days fulfilled, 23
þo Iewes token cownseyl hym forto¹⁰ slee: ande soþely þer 24
deceytes wore tolde vnto⁸ Poule. Ande þei kepped þo ȝates
boþe daye ande nyghte of þo cyte, to wayte hym forto slee;
ande þo disciples token hym bi nyghte, ande leten hym downe 25
bi þo walle in a bere-lepe. & soþely whanne he vnto⁸ Ieru- 26
salem kome, he drowe hym towarde þo discipuls; ande alle
þei wore of hym aferde, noghte knowande how he was Goddes
discipul. Bot Barnabas soþely toke hym, ande ledde hym 27
⁹to þo disciples ande⁹ to þo apostuls¹¹, ande tolde hem alle⁵
how in þo waye he hade sene Godde, ande how þat he spake
wiþ hym, & how faiþefully¹² he hade done in Damaske in þo
name of Iesu. Ande he was wiþ hem wendande in ande 28
oute in Ierusalem, ande trewly doynge in þo name of Iesu.
Ande vnto¹ þo gentyles he spake, ande disputed wiþ þo 29
Grekes; & ¹³þei soghten faste aboute hym forto slee¹³. & 30
whanne þo breþer knewne þat, vpon¹⁴ þo nyȝte to Cesarye

¹ to S.P.D. ² & sai in marg. C. & seyde S.P.D. ³ a noon S.P.D.

⁴ eynghne C. ⁵ om. S.P.D. ⁶ fol. 34^b C. he omitted after whanne P.

⁷ a knowe S.P.D. ⁸ to S.P. ⁹⁻⁹ om. S.P.D. ¹⁰ fol. 102 S. ¹¹ postelus S.

¹² fol. 35 C. ¹³⁻¹³ þei soþly souȝte to slee hym S.P.D. ¹⁴ on S.P.D.

31 soþely þei hym ledde, ande sente hym vnto¹ Tharsum. þanne
 holy chirche þurghe alle þo Iurye ande Galyle ande Samarye
 hade pees, ande was gretely edified, wendande² in þo drede
 of God, ande was fulfilled in komforþe of þo Holygoste.
 32 Ande Peter, whanne he hade passed alle þo kontres abowte,
 ande schulde kome to þo holy folke³ þat wore dwellynge at
 33 Lydde, he fonde þer a man whos⁴ name was Eneam, þat fro
 34 he was eghte 3here olde hade lyne bedreden⁵. Ande Peter
 saide vnto¹ hym, Enea, oure Lorde Iesu Criste hele þe⁶, rise
 35 vppe fro þi bedde. Ande he anone rose⁷ vppe. & alle þei
 hym sawe þat atte Lydde dwelled⁸ ande Saron, þat wore
 36 conuerted vnto¹ God. In Ioppen forsoþe þer was a discipul,
 a womman þat hatte⁹ Tabita, þat propur name es Dorcas: þo
 whiche was ful¹⁰ of almes ande of gode dedes¹⁰ þat sche¹¹
 37 vnto¹ many dide. Ande¹² on a¹³ day hit bifelle, þat¹⁴ sche¹⁵
 wexe seke ande died. Whanne þei hire hade waschen, þei
 38 layde hire in þer¹⁶ halle. Ande soþely so as þat cyte Lydde
 was nere¹⁷ þo towne of Ioppen, þo disciples harden telle how
 Peter was þerynne; þei sende tweyne¹⁸ vnto hym, preynge
 hym noghte forto¹ dwelle, bot faste to kome vnto¹ hem.
 39 Ande saynte Peter ros vppe ande 3ode forþe wiþ hem. Ande
 whanne saynte¹⁴ Peter was komen, þei ledden hym into þo
 synacle¹⁹, ande alle þo wydowes stoden aboute hym ande
 wepped, ande schewed hym þo cloþes²⁰ ande þo kotes þat
 40 Dorcas hade hem made. Ande Peter maked hem alle forto
 wende forþe, ande he kneled downe ande preyed, ande turned
 hym vnto¹ þo deade body ande saide, Thabita²¹, surge (þat es,
 Thabita rise). Ande atte his worde sche¹¹ opund hire eyne;
 41 ande whan sche¹¹ sawe Peter sche¹¹ toke hym hire honde, ande
 he raised hire vppe. Ande þanne he called²² þo sayntes ande
 42 þo wydowes, & schewed hem þat sche¹¹ was on²³ lyue. Ande

¹ to S.P.D.² goynge S.P.D.³ folkes S.P.D.⁴ his S.P.D.⁵ on þe palysye follows, P.; in margin, 1st corr. S.⁶ above the line, 1st

corr. S.; om. D.

⁷ fol. 102^b S.⁸ dwelled at ledde S.P.D.⁹ hette S.D.¹⁰⁻¹⁰ of goode werkes & almes S.P.D.¹¹ 3he P.¹² & it in þo

dayes byfell S.P.D.

¹³ fol. 35^b C.¹⁴ om. S.P.D.¹⁵ he D. 3he P.¹⁶ hire S.P.D.¹⁷ ny3 S.P.D.¹⁸ twey men S.P.D.¹⁹ halle S.P.D.²⁰ kootes & þe cloþes S.P.D.²¹ thabyta surge underlined, S.P.²² clepid S.P.D.²³ a S.P.

þat was tolde þurghe-oute Ioppen; ande many þerfore trowed¹ in Iesu Criste.

[þ]anne² Peter longe tyme ande manye dais efter dwelled³ 43
in Ioppen wiþ a⁴ man þat hatte⁵ Symonde, corueser. Ande⁶ 1 **10**
þo whileste⁷ þer was a man in Cesarye þat hatte⁵ Cornelyus,
centurio, a man þat was relygyowse ande dredande God wiþ 2
alle hise howsemeyne⁸, þat many almes vnto⁹ þo puple did;
ande euer preyande God. He þis sawe in vision¹⁰, as hit 3
wore þo nynte¹¹ houre of þo daye, þo awngel of God¹² en-
terande in vnto hym¹², ande þus vnto⁹ hym he¹³ sayde,
Cornely. Ande [he]¹⁴ loked vpon hym, ande wondurfully 4
was aferde, ande saide, Lorde, who erte þowe? Ande þo
awngel saide vnto⁹ hym, þi preyers ande þine almes-dedes
ben steghne¹⁵ vppe ande¹⁶ ben hade in mynde in þo sighte of
God. Ande sende now men vnto¹⁷ Ioppen, ande make þe 5
knowne wiþ Symonde, þat es called¹⁸ Peter, þat es harbarowed 6
atte Symons howse, þo curyoure¹⁹, whos²⁰ howse stondes biside
þo see; ande he schal teche þe what þe bihoues to do. Ande 7
whanne þo awngel was departud fro hym þat so vnto⁹
hym spake, he called¹⁸ tweyne of his owne howse þat wore
homely wiþ hym, ande also a knyghte þat mykel dredde
God, to be one of hem forto wende þat waye. Whanne he 8
hade tolde hem²¹ how hit was, he sende hem vnto⁹ Ioppen.
þo²² toþer day þei ȝode þer waye ande kome nere²³ vnto⁹ þe²² 9
cyte. Saynte Peter wente²⁴ vppe abouen into þo howse forto
saye hise preyers, aboute þo houre of myddaye. Ande efter 10
whanne hym hungred, he wolde²⁵ go vnto þo mete²⁵; þo
whileste²⁶ þei dighte his mete in spiritte he was rauysched;
ande he sawe heuen opunde, ande a vessel kome þerfro, as 11

¹ *byleueden* follows *Crist*, P; in S. in marg. marked to be inserted after *Crist*. ² *Whanne C. þanne* S.P.D. *C 10* in margin, C. ³ *hade dw.* C.S.P.D. ⁴ fol. 36 C. ⁵ *hette* S.P.D. ⁶ Chapter x begins here, S.P.D.; *the x chaptere* in marg., in late xvith century hand, S. ⁷ *whyles* S.P.D. ⁸ fol. 103 S. ⁹ *to* S.P.D. ¹⁰ *opunli* in marg., marked to be inserted after *visyon*, S; follows in text, P. ¹¹ *nyþe* S.D. *neyþe* P. ¹²⁻¹² *entrede into hym* S.P.D. ¹³ om. S.P.D. ¹⁴ S.P.D. ¹⁵ *steyȝed* S.P.D. ¹⁶ *ande ben hade* om. S.P.D. ¹⁷ *into* S.P.D. ¹⁸ *clepid* S.P.D. ¹⁹ *corueseer* S.P. ²⁰ *whas* D. ²¹ fol. 36^b C. ²² *þat* S.P.D. ²³ *ny* S.P.D. ²⁴ *ȝede* S.P. ²⁵⁻²⁵ *not* (in marg.) *go to m...* expunged, S.; *not ete* P. *go to mete* D. ²⁶ *whyle* S.P.D.

hit wore a grete schete, by þo foure korners laten downe from
 12 heuen vnto¹ erþe : in þo² whiche wore alle foure-fotud bestes
 13 ande nedders of erþe ande fowles of heuen. & a voyce from
 heuen kome vnto³ hym, ande sayde⁴, Rise, Peter, slee ande
 14 ete. Ande Peter soþely saide, God forbede, Lorde ; for neuer
 3itte I ete alle komune & vnclene (as who sey⁵, none suche
 15 bestes)⁶. Ande efte þo voyce saide vnto³ hym, þat at⁷ God
 16 has made clene, calle⁸ þow hit not comune⁹. Ande¹⁰ þis was
 17 þries done, & þo vessel taken agayne vppe into³ heuen. Ande
 þo while Peter mused in hymselfe what þis vision schulde
 be, þe¹⁰ whiche⁷ vnto³ hym [was]¹¹ schewed, þo men komen
 þat¹² wore sende from Cornelyo, ande spirde¹³ vnto³ Symondes
 18 house, ande stoden at þo 3ate ; ande called¹⁴ ynne ande asched
 if Symon, þat es called¹⁴ Peter, wore¹⁵ harbarowed atte þat
 19 place. Soþely as Peter was þenkande vpon¹⁶ his vision, þo
 20 spirit saide vnto³ hym, Loo, three men sechen þe. Rise vppe
 þerfore, ande go downe, ande wende forþe wiþ þem ; & be
 21 þow noghte aferde, for I þoo men sente¹⁷. Saynte Peter
 3ode downe ande sayde vnto³ hem¹⁸, Lo, I am he whom þat
 3he seche : what es þo cause wharfore þat 3he hider come ?
 22 þo whiche ansuered vnto hym, Cornelius centurio, a man þat
 es rightwise ande trewly dredes God ande has wytnes þeroffe
 alle þo folke of þo Iurye, an ansuere he hade of þo holy
 awngel forto sende efter þe ande brynge þe vnto³ his howse
 23 þi wordes forto here. Ande Peter ledde hem inne, ande he
 þem þer harbarowede ; ande vpon¹⁶ þo¹⁹ toþer daye roos ande
 3ode forþe wiþ hem ; ande summe of his breþer 3ode fro
 24 Ioppen wiþ hym. & soþely þo¹⁹ toþer daye þei enterde into
 Cesarye²⁰. Soþely Cornelyus gadured togider his knowne
 frendes ande²¹ hem þat nedfulle were vnto³ hym, ande abode
 25 Peter ande þoo²² þat wore wente [for]²³ hym. Ande so
 whanne Peter was komen ande schulde enter into his howse,

¹ in to S.P.D. ² om. S.P.D. ³ to S.P.D. ⁴ fol. 103^b S. ⁵ seiþ S.P.
⁶ underlined, S.P.C. ⁷ þat S.P. ⁸ clepe S.P.D. ⁹ & vnclene follows, P.
 onclen in marg., 1st corr. S. ¹⁰ om. S.P. ¹¹ schulde be C. was S.P.D.
¹² fol. 37 C. ¹³ axsed S.P.D. ¹⁴ cleped S.P.D. ¹⁵ he in marg.,
 1st corr., marked to be inserted after were, S. ¹⁶ on S.P.D. ¹⁷ corrected
 to sende, 1st corr. S. ¹⁸ þe men S.P.D. ¹⁹ þat S.P. þat oper D.
²⁰ fol. 104 S. ²¹ fol. 37^b C. ²² hem S.P.D. ²³ S.P.D. wiþ C.

Cornelius kome agaynes hym, ande felle downe vnto¹ hise fete, ande worschipped hym. Ande Peter lyfte² hym vppe 26 ande saide, Rise, for I am a man as þow erte. Ande whanne 27 to-gider þei³ haden spoken, Peter ȝode ynne wiþ hym, ande fonde þer many þat wore komen togader: ande he sayde 28 vnto¹ hem, ȝhe wote how þat hit es loþely⁴ þinge a Iewe forto¹ haue comunynge⁵ togider or forto⁶ come vnto men of oþer nacyones⁷. Bot God schewed vnto me þat I schulde calle⁸ no man comune or⁹ vnclene: ande þerfore wiþouten 29 dowte I am comen vnto ȝowe. Ande þerfore I asche ȝowe for what cause sende ȝe efter¹⁰ me forto kome vnto ȝowe. Ande þanne Cornelius saide, Fro foure dais siþen¹¹ vnto þis 30 houre I haue fastud ande preyed in my howse; ande þo nynte¹² houre a man stode bifore me in¹³ a schynande white cloþinge, ande saide, Cornely, þi preyer es harde, ande þine 31 almes-dedus ben þoghte vpon [in]¹⁴ þo sighte of Godde. Sende 32 þerfore vnto¹⁵ Ioppen efter Symonde, þat es callud¹⁶ Peter; he es harbarowed in Symonde¹⁷ howse, þo¹⁸ curyoure, bi þo see. Ande þerfore als¹⁹ smertely I sente vnto þe; ande þow wele 33 dideste þat þow come vnto vs. Now þerfore we²⁰ alle ben here bifore þi sighte, forto¹ here alle þinges þat ben comawnded²¹ of God. Peter soþely²² opunde his mouþe ande²³ 34 saide, In soþefastenes I haue fownde ande vndurstonden þat God es noghte outetaker of parsons: bot in alle folke þat 35 dredes hym ande dos rightwisenes, he acceptes ande receyues. He sente his worde vnto¹ þo childer of Israel, techande ande 36 schewande pees þurghe Iesu Criste. He þis es Lorde soþely of alle. ȝhe knowe þat²⁴ þo worde²⁵ was made ande knowen bi 37 alle þo Iurye, bigynnande fro Galilee, efter þo bapteme þat

¹ to S.P.D. ² toke S.P.D. ³ þei in marg. C., follows whanne, S.P.D. ⁴ vnholý P; in S. with vn in marg. in a later hand. ⁵ commynge D. cōmynge with a second m inserted above the line, in a later hand, S. ⁶ om. S.P.D. ⁷ nacyon S.P.D. ⁸ clepe S.P.D. ⁹ ne S.P.D. ¹⁰ for S.P. ¹¹ henne S.P.D. ¹² nyþe S.D.; neyþe P. ¹³ & in S.P.D. ¹⁴ S.P.D. ¹⁵ into S.P.D. ¹⁶ cleped S.P.D. ¹⁷ symonys S.P.D. ¹⁸ howse þo om. S.P.D. ¹⁹ also S.P. ²⁰ alsمرتely D. ²¹ fol. 38 C. ²² þe follows, P.D. ²³ þe in marg., S. ²⁴ opende soþly S.P.D. ²⁵ fol. 104^b S. ²⁶ þ^t þer with r in a later hand, S. ²⁷ þ^t þer P. ²⁸ a worde in marg. 1st corr. S., follows knowen, P.

38 saynte Iohn preched, Iesum fro Nazareth, how God en-
 noynted hym þurghe þo Holygoste ande vertewe: þo whiche
 passed by, wele doande, ande helande alle þat¹ wore ouerlyne
 39 wiþ þo dewle. For wiþ hym was God. Ande we ben wytnes
 of alle þinges þat he did in þo Iewrye ande Ierusalem; whom
 40 þei slowe, hongande hym vpon a tree. Hym God raysed
 vnto² life þo þridde daye, ande made ³hym forto be sene (or
 gafe hym to be mayntende, þat es, opunly knowen þat he es
 41 risen agayne³), noghte vnto² alle folke, bot to wytnesses þat
 wore bifore ordeynd of God, vnto² vs þat eten ande dranke
 42 wiþ hym efter þat he was risen fro deþe. Ande he bade vs
 preche vnto² þo puple, ande bere wytnes: for he hit es þat
 43 of God es iustise of qwikke ande of deade. Vnto⁴ hym alle
 prophetes wytnesses beren⁵; bi þo name of hym alle men þat
 44 trowne in hym forto² take forgifnes of alle þer synnes. þo
 whileste⁶ Peter spake þise wordes, þo Holygoste fel vpon alle
 45 þat⁷ harde þo⁸ wordes. Ande wore awondurd þurghe þo
 circumsicyon þo⁹ trewe folke þat komen wiþ Peter, for in
 nacyons þo grace was¹⁰ zotted oute of þo Holygoste (þat es, for
 46 þat oper nacyons hade þo grace of þo Holygoste). þei harden
 47 hem forsoþe spekande langages ande preysande God. Thanne
 ansuered Peter, None may werne ne defende water, þat þise
 ben noghte baptised, þat han receyued þo Holygoste as we
 48 haue; ande comawnded hem forto² be baptized in þo name
 of Iesu Criste. Thanne þei preyed hym forto² dwelle þere
 summe days wiþ hem¹¹.

11 1 þo apostuls¹² harden ande conceyueden, & alsso þo breþer,
 þat þo gentiles hade receyued Goddes worde, ande wor-
 2 schipped God þeroffe. Whanne Peter was wente vppe
 agayne vnto² Ierusalem, þei þat wore circumsiced striuen wiþ
 3 hym, ande saiden, Why zodeste þow vnto¹³ men þat hade þer
 circumsicynge¹⁴ (¹⁵þat es, whi zodeste þow wiþ hem þat haden
 þer prepucy¹⁵ ande wore noghte circumsiced¹⁶)? ande þow

¹ in marg., S. ² to S.P.D. ³⁻³ hym openly knowen þat he was
 rysen azeyn S.P.D. ⁴ fol. 38^b C. to S.P.D. ⁵ bere wytnes S.P.D.
⁶ whyles S.P.D. ⁷ þe P. ⁸ om. P. ⁹ of þe S.P.D. ¹⁰ fol. 105 S.
¹¹ capitulum xi^m follows. C^m II^m in marg., C. þe xi chap' in a xvith century
 hand, S. ¹² postuls S.P.D. ¹³ in to S.P.D. ¹⁴ prepucyon S.P.
 prepucium D. ¹⁵⁻¹⁵ om. S.P.D. ¹⁶ circumsydyd S.D.

eteste wiþ hem. Ande Peter biganne ande expowned vnto¹ 4
hem bi ordur, ande saide, I was in þo cyte of Ioppen prey- 5
ande: ande I² sawe, as I was rauished in spiryt, a³ visione,
a vessel comande downe, as hit hade ben a grete schete
laten⁴ downe bi þo foure korners fro heuen, ande kome vnto¹
me. Ande as I bihelde þer-inne, I sawe foure-fotud bestes of 6
erthe & crepande wormes ande fowles of heuen. Ande soþely 7
I harde a voyce sayande to me, Rise, Peter, slee ande ete.
Ande I saide agayne, Nay, Lorde, for alle vnclene þinge⁵ 8
enturde noghte⁶ into my mowþe. Ande soþely þo voyce 9
ansuered þo secunde tyme, ande saide, þat at⁷ God haues
clensed, say þow noghte hit es vnclene. ⁸Ande þat was 10
thryes done⁸, ande alle were taken vppe into heuen. Ande 11
als⁹ smertely three men stoden¹⁰ in þo howse þat I was inne,
sende fro Cesarye vnto¹ me. Ande þo¹¹ Spiritte saide 12
vnto¹ me þat I schulde go wiþ hem, no þinge doweþande.
Soþely þer come wiþ me þise sexe breþer; ande we 3ode into
þo mannes howse: ande he tolde vnto¹ vs how he hade sene 13
þo awngel of God stondynge in his howse, ande sayande vnto¹
hym, Sende into Ioppen to Symon, þat es called¹² Peter, forto
come vnto þe; þo whiche schal speke¹³ wordes to þe, in þo 14
whiche þow schalte be saued, þow ande alle þi meyne.
Soþely whanne I biganne to speke, þo Holygoste come downe 15
vpon hem, as he did vponne¹⁴ vs in þo bigynnynge. Forsoþe 16
I vnpoghte¹⁵ me of¹⁶ þo wordes of oure Lorde, as¹⁷ he saide,
Iohn forsoþe baptised wiþ water; 3he soþely schul be baptised
wiþ þo Holygoste. þerfore if God haue gifen vnto¹ hym þo 17
same grace þat he haues¹⁸ vnto¹ vs, þat trowed in Iesu Criste,
whatte was I to werne oure Lorde forto¹ gife hem þo
Holygoste? (¹⁹As who say, how myghte I or schulde I²⁰
warne God to gife vnto¹ hem þo Holygoste¹⁹, þat trowed in þo
name of Iesu Criste.) Whanne þei hade harde¹¹ þis, þei 18
helde hem stille, ande þanked God, ande saide, þerfore God

¹ to S.P.D. ² fol. 39 C. ³ in a S.P.D. ⁴ y laten S.P. i erased
before laten, D. ⁵ comune þinge or vnclene S.P.D. ⁶ neuere S.P.D.
⁷ þat S.P. ⁸⁻⁸ & þanne soþly þis was don S.P.D. ⁹ also S.P.
¹⁰ fol. 105^b S. ¹¹ om. S.P. ¹² cleped S.P.D. ¹³ kepe S.P. ¹⁴ in S.P.D.
¹⁵ byþou3te S.P.D. ¹⁶ on P. ¹⁷ fol. 39^b C. ¹⁸ hap 3euen S.P.D.
¹⁹⁻¹⁹ underlined, S.P. ²⁰ om. S.P.D.

haues gifen vnto¹ þo gentiles penaunce to þo lyfe euer-
 19 lastande. Ande þei for certayne þat wore spredde obrode fro
 þo tribulacyone þat vndur² Steuen was done, ʒeden³ aboute
 to þei kome vnto¹ Fenys, ande to Ciprum, ande Antioche, to
 20 no man spekande worde bot onely vnto¹ þo Iewes. Sopely
 summe of hem wore men of Cipri ande of Cirenny, þo whiche,
 whanne þei comen vnto Antioche⁴, þei speken vnto¹ þo
 21 gentiles, tellande ande schewande Ihesu Criste. Ande
 Goddes myghte was wiþ hem, ande myche noumbur of trow-
 22 ande⁵ was conuerted vnto¹ God. Sopely þo worde þeroffe
 come vnto¹ þo heryng of þo chirche, þat was in Ierusalem,
 of þise⁶ þinges: ande þei sende Barnabas vnto¹ Antioche.
 23 Whanne þat he come þider, ande⁷ sawe þo grace of God, he
 was ioyful; ande he excited hem alle to holde þer hertes
 24 stabul in þer purpos to God. For⁸ he was a gode man, ande
 fulle of þo Holygoste ande of⁹ faipe: ande myche puple put
 25 hem vnto¹ God. After he ʒode to Tharsum forto seche
 Sawle; þo whiche, whanne þei¹⁰ haden hym fownden, he
 26 ledde hym vnto¹¹ Antioche. Ande alle a¹² hole ʒhere þei
 dwelled þore togider in¹³ chirche, ande tawghten myche puple;
 so þat þei wore knowne in alle Antioche for Cristes discipuls.
 27 Ande sopely in þise days þat þei þer wore, þer come prophetes
 28 fro Ierusalem vnto¹ Antioche. Ande one of hem, whos¹⁴
 name was Agabus, ros vppe, ande prophecied or bitokende
 þurghe spiritte a grete hunger þat was forto come þurgh-oute
 alle þo worlde; þo whiche was done in þo⁹ tyme of Claudii.
 29 þo disciples, icheone forsoþe after þat þei haden, purposed to
 sende vnto¹ þer breþer, þat hit myghte serue hem þat wore
 30 dwellande atte¹⁵ Iude vnto¹ þer sustynaunce. Ande so þei
 diden, sendande hit vnto¹ þo eldeste by Barnabas ande Saule¹⁶.
 12 1 þo same tyme sente Herowde þo kenge powere, summe¹⁷
 2 of holy chirche to tourmente. Sopely he slowe Iames, Jones¹⁸

¹ to S.P.D. ² om. P. ³ þei ʒeden S.P.D. ⁴ fol. 106 S.
⁵ þat trowede S.P.D. ⁶ om. S.P. ⁷ he S.P. ⁸ fol. 40 C.
⁹ om. S.P.D. ¹⁰ he had S.P.D. ¹¹ into S.P.D. ¹² an S.P.
¹³ in þe S.P.D. ¹⁴ whas D. whos with o on erasure, S. ¹⁵ in S.P.D.
¹⁶ Capitulum xii^m follows; in marg. C^m 12 C. y^e xii c^o in a xvith cent.
 hand, S. ¹⁷ to turmente precedes in S.P.D. ¹⁸ Iames Iones in
 different ink on erasure, C.

broþer, wiþ a swerde. He sawe¹ þat he myghte [so]² plese to 3
 þo Iewes. He sette forto³ take Peter⁴, ande⁵ whanne þat 4
 he⁶ hade hym taken, he sende hym into prisone, ande
 bitawghte⁷ hym to foure knyghtes forto³ kepe; for hit was
 lenten⁸ tyme, ande efter Paske wolde he lede hym forþe
 vnto³ þo puple. Ande Peter soþely was holden in prisone: 5
 soþely preyer was made for hym vnto³ God wiþouten
 cessynge of holy chirche. Forsoþe whanne þat Herowde 6
 schulde haue ledde hym forþe⁹, in þat nyghte bifore was
 Peter slepande bitwene twoo knyghtes, bownde wiþ twoo
 chenyas; ande kepars bifore þo ȝhates kepped þo prisone.
 Ande lo, þer stode by hym an awngel¹⁰, ande lyghteful 7
 schyned¹¹ in þo stede þer he was: he smote Peter vpon¹² þo
 side, ande stired¹³ hym & sayde, Rise vppe smertely. Ande
 þo chenyas felle of hise hende¹⁴. Ande soþely þo awngel 8
 saide vnto³ hym, Girde þe, ande do vpon¹² þi¹⁵ schone ande
 þine hoses. Ande so he did. & he⁶ sayde vnto³ hym, Keste
 þi cloþes aboute þe, ande folow me. Ande he ȝode oute, ande 9
 he folowed, ande wiste noghte þat hit was soþe þat þat⁵ was
 now⁵ done bi þo awngel: for he wende þat⁵ he hade ben in a
 vision. Þei passed soþely þo firste ande þo secunde warde, 10
 ande komen vnto³ þo iren ȝhate þo whiche ledes vnto³ þo
 cyte, þat onone was opunde to hem: ande þei ȝode oute ande
 wente forþe into a way; ande þo awngel departed fro hym.
 Ande Peter turned hym vnto³ hymself, ande saide, Nowe 11
 wote I wele, þat God haues⁵ sende his awngel vnto³ me, ande
 delyuered me oute of þo power of Herowde, &¹⁶ fro alle þo
 abidyng of þo puple of þe⁵ Iewrye. Ande¹⁷ he bihelde ande 12
 come vnto Maryes¹⁸ howse, þat was Ioones modure, þo whiche
 was knowen name Marcus, where þat many wore gadured
 togider, ande were preyande. Ande soþely whan he knocked¹⁹ 13
 at þo dore of þo ȝhate, þer come forþe a wenche þat hatte²⁰

¹ fol. 106^b S. ² S.P.D. ³ to S.P.D. ⁴ take peter repeated in marg.,
 1st corr. S. ⁵ om. S.P.D. ⁶ om. P. ⁷ bytooke S.P.D. ⁸ in l. S.P.D.
⁹ erasure of about 5 letters follows, C. ¹⁰ aungel of god S.P.D.
¹¹ schynynge S.P.D. ¹² on S.P.D. ¹³ meuede S.P.D. ¹⁴ hondis S.P.D.
¹⁵ þi hoses & þi schone S.P.D. ¹⁶ fol. 41 C. ¹⁷ fol. 107 S. ¹⁸ his
 expunged, S. ¹⁹ cnokkyng S.P. ²⁰ hyȝte S.P. hete D.

- 14 Rode, to loke who was þere. Ande whanne sche harde þo
 voyce of Peter, for ioi sche¹ ranne², lefte þo ʒhate sparde³,
 15 ande tolde hem þat Peter stondes bifore þe ʒate. Ande þei
 saide vnto⁴ hire, þow maddes⁵. Sche¹ saide, Sopely hit es
 16 so. Ande sopely þei saide, Hit es an⁶ awngel. Peter
 sopely stode stille atte þo ʒhate ande knocked. Whanne þei
 hade þo ʒhate opunde, þei sawe hym ande wore awondured.
 17 Ande he bekkende vnto⁴ hem wiþ hise honde þat þei schulde
 holde þem stille. He tolde how þat God hade ledde hym
 oute of⁷ prisone, ande saide, Sendes worde herof vnto⁴
 Iames, ande to oure breþer. Ande he ʒede forþe, ande wente
 18 into an-oþer place. Whanne þat þo day come, þer was not
 made a lytel turbulynge amonge þo knyghtes þat hym
 19 kepped, what was bifallen of Peter. Sopely whanne Herowde
 asched efter hym, ande wolde haue ledde hym vnto⁴ þo puple,
 ande fonde hym noghte, he ⁸made to asche⁸ of þo kepars,
 ande [he comawnded]⁹ brynge hem vnto⁴ hym. Ande
 Peter ʒode fro Iu[de]¹⁰ into Cesarye, ande þer he dwelled.¹¹
 20 [Soply wiþ Tyrus & Sydonus Heroude was wroþ. But þei
 wiþ o wylle come to hym & Persuasoblasto¹² (!) þat was þe
 kenges higheste chaumbirleyn, þei asked pees of hym, for þat
 21 he schulde goo into þere kengdomes.¹³] Afterworde, vpon¹⁴
 a day þat¹⁵ was ordeynde, Herowde cladde¹⁶ hym in kenges
 cloþinge, ande sette hym vpon¹⁷ a sege, ande cownseyld wiþ þo
 22 folke of Tiris ande Sidone. Ande þo folke cried, Wiþ goddes
 23 voyce ande noghte with mannes. Ande also¹⁸ smertely an
 awngel of God smote hym, for he gafe noghte worschip nor¹⁹
 honoure vnto⁴ God, ande was wastud with wormes ande dyed.
 24 Sopely þanne þo worde of God wexe and was made myche²⁰.
 25 Wanne²¹ Barnabas ande Saule haden don þer office atte
 Ierusalem, þei turne[d]²² þem agayne, ande toke wiþ hem

¹ ʒhe P.² ran in & S.P.D.³ closyd S.P.D.⁴ to S.P.D.⁵ art madd S.P.D.⁶ his S.P.D.⁷ of þe S.P.⁸⁻⁸ enquired S.P.D.⁹ S.P.D. ¹⁰ fro Iu in marg., de cut away in the binding, C.¹¹ Verse 20is missing in C.; it has been supplied from S. fol. 41^b C.¹² Vulg. et

persuasio Blasto.

¹³ Vulg. eo quod alerentur regiones eorum ab illo.¹⁴ on S.P.D.¹⁵ fol. 107^b S.¹⁶ cloþed S.P.D.¹⁷ on his S.P.D.¹⁸ soply S.P.¹⁹ ne S.P.D.²⁰ epistola follows, C.²¹ C^m 13^m in the

margin on erasure, C.

²² turnen C. turned S.P.D.

John Marcus¹. þer² wore at Antioche in þo chirche prophetes **1** **13**
 ande doctoures, amonge þo whiche wore Barnabas ande
 Symeon, þat was called³ Blakke, ande Lucy of Cyrene⁴,
 ande Manaen þat was þo plawfere⁵ of Herowde þo Tetrarke⁶,
 ande Saulus. Ande whanne þei mynisterde vnto⁷ Godde **2**
 ande fastud, þo Holygoste saide vnto⁷ hem, Twynnes⁸ to me
 Barnaban⁹ ande Saulum vnto⁷ þo warke þat I haue taken
 þem to. þan þo¹⁰ apostules¹¹ fastud¹² ande preyed ande layde **3**
 onne hem þer hondes ande lete hem go. & Barna[ba]s ande **4**
 Sawle¹³, þat wore sende of þo Holigoste, 3ode vnto⁷ Selewce,
 ande fro þepen¹⁴ þei schipped vnto⁷ Cyper. Ande whanne **5**
 þei wore komen to Salamyne, þei preched Goddes worde in
 þo synagoges¹⁵ of þo Iewes, ande¹⁶ þei haden wiþ hem John in
 mynistrynge of Goddes worde. Ande whanne þei hade **6**
 ouergone alle þat ile vnto Paphum, þei fonde a man þat was
 a wycche, a false prophete ande a Iewe, ande hise name was
 Baryehu; þat was wiþ þo proconsul Sergyo Paulo, þo whiche **7**
 was a ware¹⁷ man ande wise¹⁸. (A proconsul es he þat ledes
 a towne, or guernes bi cownseyl.)¹⁹ He þis proconsul called³
 Barnaban ande Poule vnto⁷ hym, for he desired to here þo
 worde²⁰ of God. Ande he Elymas þo wiche wiþstode hem, for **8**
 þus was hise name expowned or called³, Elymas. Ande he
 þis wyche was abowte in alle þat he kouþe to turne þo¹⁰ pro-
 consul fro þo faþe. Ande Poule was fulfilled wiþ þo Holy- **9**
 goste, ande bihelde hym, & saide, A, þow þat erte ful of alle **10**
 gile, ande fulle of fallace, ande sone of þo fende, & enmye of
 alle rightwisenes, þow styntes²¹ noghte to vndo þo righte
 ways of God. & lo, þo honde of God es vpon²² þe, ande þow **11**
 schalte be blynde, ande þow schalte noghte see þo sonne
 vnto⁷ certayne tyme. Ande onone dymnes ande²³ derkenes
 felle vpon hym; ande he wente aboute sekande if any wolde

¹ þe which is clepid Marchus in darker ink on erasure, S. ² Chap. xiii.
 begins here, S.P.D. ³ y^e xiii c^o in a xvith century hand, S. ⁴ cleped S.P.D.
⁵ cyrenence S.P.D. ⁶ þe blawfere S.D. blawsere P. ⁷ second r erased,
 S. detrache P. ⁸ to S.P.D. ⁹ departeþ S.P.D. ¹⁰ Saule & barnaban
 S.P.D. ¹¹ om. P. ¹² postelus S.P.D. ¹³ faste S.P.D. ¹⁴ Saulus
 & barnabas S.P.D. ¹⁵ þen S.P.D. ¹⁶ synagoge S.P.D. ¹⁷ fol. 42 C.
¹⁸ slyþ S.P. ¹⁹ fol. 108 S. ²⁰ gloss underlined, S. ²¹ of, expunged,
 follows, C. ²² restest S.P. ²³ on S.P. ²⁴ dymnes ande om. S.P.D.

12 take his honde to lede hym. Thanne þo proconsul, whanne
 he sawe þis, he trowed in God, ande meruayled on þo doctrine
 13 of God. Ande whanne Poule ande þoo þat wore wip [hym]¹
 schipped² fro Papho, þei come vnto³ *Pergen* of Pamphilye:
 ande Iohn departed fro hem ande turned agayne vnto³
 14 *Ierusalem*. Ande þei passande þurghe *Pargen* come⁴ vnto
 Antioche of [Persidye]⁵; ande in þo daye of sabbate þei
 15 enterd into þo synagoge ande sete þerinne. Ande efter þo
 lessone of þo lawe ande of þo prophetes, [þe prynces]¹ of þo⁶
 synagoge sende vnto³ hem, sayande, 3he men, dere⁷ breþer, if
 þer be any worde of exhortacyon vnto³ þo puple, says hit.
 16 Ande⁸ Poule risande ande wip his honde biddande⁹ silence
 he saide vnto³ hem, Men of Israel, ande 3he þat dreden
 17 God, heres¹⁰ þise wordes. þo God of þo folke of Israel
 chesed¹¹ oure faders, ande he highed hise folke þe¹² whileste
 þei were comelynges ande dwellynge in þo lande of Egipte,
 ande in stalworþe arme ande¹³ highe myghte he ledde hem
 18 oute of þo lande of Egipte. Ande by þo tyme of fourty 3eres
 19 he suffured þer maners in þo deserte; ande destroyed seuen
 nacyons in þo lande of Chanaan, ande by lotte he dalte vnto³
 20 hem þer londe, as after foure hundreþe¹⁴ ande fifty 3ere.
 Ande after þis he gafe hem domes-men to rewle hem vnto³
 21 þo tyme of Samuel þo prophete. Ande fro þo tyme of
 Samuel þei asched a kenge to be þer gouernoure: ande God
 gafe hem a kenge, Saul þo sone of Cys, of¹⁵ þo tribe of
 22 Beniamyn, forty¹⁶ 3here. Ande after hym þis¹⁷ Saule,* God
 gafe vnto³ hem Dauid þo kenge, vnto³ whom he beres wytnes,
 ande says¹⁸, I haue fownden Dauid, þo sone of Iesse, a man
 23 efter my hertte, þo whiche schal do alle my willes. Of þo
 sede of hym þis Dauid¹⁹ God sende, as he bihegte, a
 24 sauoure vnto³ Israel, Ihesu. Ande Iohn preched bifore þo
 face of his comynge þo baptyme of penawnce vnto³ alle þo

¹ S.P.D.² fol. 42^b C.³ to S.P.D.⁴ & come S.P.D.⁵ S.P.D.; a blank with room for circa 5 letters, C.⁶ om. D.P.⁷ om. S.P.D.⁸ and soþly S.P.⁹ bad S.P.D.Between *honde* and *biddande* erasure of about 5 letters, C.¹⁰ fol. 108^b S.¹¹ *chese*. witherasure of one letter, S. *chese* P.¹² *whylys* S.P.D.¹³ & in S.P.D.¹⁴ *hundred* S.P.D.¹⁵ *a man of* S.P.D.¹⁶ fol. 43 C.¹⁷ *hym þis* om.

S.P.D.

¹⁸ *seyde* S.P.D.¹⁹ *þis Dauid* om. S.P.D.

puple of Israel. Ande whanne Iohn hade fulfilled his course, 25
 he saide vnto¹ po folke of Israel, I am noghte he whom² zhe
 supposed þat I was. Bot loo, he comes efter me, of whom I
 am noghte worþi to lowse þo chausers³ of hise fete. Ande 26
 vnto¹ zowe, dere breþer ande childer of þo kynne⁴ of
 Abraham, ande to þoo⁵ þat in zowe drede God es sende þo
 worde of þis hele⁶. Bot⁷ þoo þat dwelled⁸ in Ierusalem, ande 27
 þo princes of þat cyte, þat knewe noghte þis Iesu, ande þo
 voyce⁹ ande þo¹⁰ spekyng of þo prophetes, þo whiche ben
 redde iche sabbate, þei fulfilled, demande hym. Ande no 28
 cause of deþe þei fonde in hym, ande zitte¹¹ þei asched of
 Pilate forto slee hym. Ande whanne þei hade¹⁰ ended alle 29
 þinges þat wore writen of hym, þei toke hym downe of þo
 tree, ande layde hym in a graue. Ande God raysed¹² hym 30
 fro deþe vpon¹³ þo thridde daye, ande he was sene bi many
 dayes of hem þat komen wiþ hym fro Galilee vnto Ierusalem, 31
 þat zitte vnto¹ þis day ben hise wytnes to þo puple. Ande 32
 we schewe¹⁴ vnto¹⁵ zowe þo biheste þat God highte vnto¹ oure
 fadirs: þat God haues fulfilled hit in oure¹⁶ childer, raysande 33
 Iesu¹⁷ fro þo deþe; as hit es writen in þo secunde psalme,
 My sone þow erte, þis day I¹⁸ haue goten þe¹⁹. Ande for þat 34
 he so raysed hym from þe deþe, þat he schulde no more see
 corrupcyone, þus he saide, I schal gife vnto¹ zowe þo holy
 trewe þinges of Daud. Ande þerfore he says in an-oþer 35
 place, I schal noghte gife þine halowe forto¹ see corrupcyone.
 Bot Daud in his generacyone, whanne he hade mynysterde 36
 vnto¹ þo wille of God, he slepped (or, dyed), ande was layde²⁰
 vnto hise faders, ande²¹ he sawe corrupcyone. Bot he þat 37
 God raysed²² fro þo deþe sawe no²³ corrupcyone. Ande þer- 38
 fore zhe men, dere breþer, be hit knowne vnto¹ zowe þat bi
 hym es schewed to zowe of alle remyssion of zoure synnes,

¹ to S.P.D. ² þat S.P. ³ schoon S.P. ⁴ after *kynne* erasure of
 circa 8 letters, C. ⁵ *zow* S.P.D. ⁶ fol. 109 S. ⁷ *But soþly* S.P.D.
⁸ *duellen* S.P.D. ⁹ *voyses* S.P.D. ¹⁰ om. S.P.D. ¹¹ om. P.
¹² *soþlyche reryd* S.P.D. ¹³ *in* S.P.D. ¹⁴ *schewed* P. ¹⁵ *to* S.P.D.
 fol. 43^b C. ¹⁶ after *oure* erasure of 4 letters, C. ¹⁷ om. S.P.
¹⁸ *haue I* S.P.D. ¹⁹ in marg. 1st corr. S. om. D. ²⁰ *set* P. *put* on
 erasure in a later hand, S. ²¹ *& as* P. *as* erased in S. ²² *reryd* S.P.D.
²³ *not* S.P.D.

fro þo whiche 3he myghte noghte be iustified in þo lawe of
 39,40 Moyses¹. Bot in hym whoso trowes, he es iustified. Bes
 ware þerfore, þat hit kome noghte vnto² 3owe, þat es writen
 41 in þo prophetes : Ses, 3he despisars, ande 3he meruayle, ande
 3he ben loste ; for a warke I³ wirche in 3owre days, þo warke
 42 þat 3he schal noghte trowe, if any telle hit vnto⁴ 3owe. Ande
 whanne þei wente oute of þo synagoge, þo puple preyed hem
 þat þei⁵ schulde⁶ speke þise wordes in þo nexte sabbate
 43 filowande. Ande whanne þei hade lefte þo synagoge, many
 Iewes ande comelynges folowed Poule ande Barnaban ; ande
 44 þei amonestud þem forto dwelle in þo grace offe God. Ande
 in þo nexte sabbate folowande alle þo cyte almoste come
 45 forto² here Goddes worde. Ande þo Iewes see grete multi-
 tude of folke come forto here Poule, ande þei wore fulle of
 enuye ande agaynsaide þo wordus of Poule, blasphemande.
 46 Thanne saiden Poule ande Barnabas traistely vnto þe Iewes,
 To 3owe firste hit⁷ bihoued⁸ to speke Goddes worde. Bot for
 3he refuse hit, ande deme 3oureseluen vnworþi to aylastande⁹
 47 life, loo, we turnen vs vnto² nacyons ande leue 3owe. For so
 oure Lorde bade vs, I haue sette þe, he saide, in lyghte of
 nacyones, þat þow be my hele vnto² þo ende of þo⁷ erþe.
 48 Ande þe nacyons whanne þei harde þis¹⁰ worde, ¹¹þei wore
 ioyfulle, ande þei glorified þo worde¹¹ of God : ande als many
 49 as wore ordeynde to aye-lastande⁹ life troweden. Ande þo
 50 worde of God was sparpulde þurghe alle þo contree. Ande
 þo Iewes stirde¹² relygiowse wymmen¹³ ande honeste, ande¹⁴
 þo firste of þo cyte, & þei stirde¹⁵ a persecucyone to Poule
 ande Barnaban, ande¹⁶ keste¹⁷ hem oute of þer contrees¹⁸.
 51 Ande Poule ande Barnaban keste þo powder of þer fete
 52 agaynes¹⁹ hem, ande kome vnto Yconye. Ande þo disciples
 wore fulfilled²⁰ wip ioye & wip þo Holygoste.

¹ fol. 109^b S.² to S.P.D.³ þat I C.⁴ om. S.P. to D.⁵ erasure of circa 7 letters follows, C.⁶ fol. 44 C.⁷ om. S.P.D.⁸ byhouep S.P.D.⁹ þe euerelastyng S.P.D.¹⁰ þe on erasure ; in

marg. ioyeden & glorifyeden þe in a later hand, marked to be inserted after herde, S.

¹¹⁻¹¹ om. S.P.D.¹² entysed S.P.D.¹³ wym above the line,

in a later hand, S ; men P.

¹⁴ om. P.¹⁵ meuyd S.P.D.¹⁶ fol. 110 S.¹⁷ chasyd S.P.D.¹⁸ cuntrey S.P.D.¹⁹ fol. 49^b C.²⁰ fyllyd S.P.

Ande¹ hit bifelle in Iconye, þat grete multitude of Iewes 1 **14**
 ande of Grekes enturde togadire vnto² þo synagoge. Ande 2
 þo Iewes þat wore vntrowþeful stired³ persecucyone, ande
 excited þo hertes⁴ of nacyons agaynes þo breþer. Bot God 3
 grawnted sone pees, ande longe tyme þei dwelled þer, doande
 trestly⁵ & stedfastely in God, þat bere⁶ wytnes vnto⁷ þe worde
 of hise grace, ande grawnted wondures ande tokens to be
 done by þo hende of hise seruantes. Bot þo multitude of þat 4
 cytee was deuydid; for summe helde wiþ þo Iewes, summe⁸
 wiþ þo apostuls. Ande whanne þo hastynes of þo Iewes 5
 ande þe gentyles assentud togider wiþ þer princes, forto⁷
 punysche þo apostuls wiþ iniuryos wordes, ande forto stone
 hem, whanne þei knewe þis, þei fledde into þo cytes of 6
 Lycaonye, Lystram ande Derben ande alle þo contre aboute:
 ande þere þei wore prechande. Ande alle þo multitude was
 stired³ in þer doctrine; ande Poule ande Barnabas dwelled
 in Lystris. Ande þer was a man in Lystris þat was⁹ seke in 7
 his fete, ande was⁹ halte ande lame fro his moder wombe,
 ande neuer wente vpon¹⁰ hise fete. He þis harde Poule 8
 spekande: ande Poule bihelde hym & sawe þat¹¹ he hade
 faiþe to be sawfe, ande cryed wiþ a grete voyce ande saide, 9
 To þe I saye in þe name of oure¹² Lorde Iesu Criste, rise
 vpon þi fete righte. Ande he stirte vppe ande 3ode. Ande 10
 whanne þo companyes seghe þis þat Poule did, þo men of
 Lycaonye lyfte vppe¹³ þer voyce & saide, Goddes ben comen¹⁴
 vnto⁷ vs in lyknes of men. Ande þei called¹⁵ Barnaban Iouem 11
 ande Poule¹⁶ Mercurye, for he was ledar ande spekar of þo
 worde. Ande þo preste of Iouys, þo whiche was bifore þo 12
¹⁷cytee, broghte bulles ande corownes bifore þo¹⁷ 3hates, ande¹⁸
 wiþ þo puple he wolde haue done sacrifice vnto⁷ Poule ande
 Barnabas. Ande whanne þo apostuls harden þis, þei schere¹⁹ 13

¹ *C^m 14^m* in a later hand, in marg., C. *p^e xiiii c^o* in a xvith cent. hand, S.
² *into* S.P.D. ³ *meuyd* S.P.D. ⁴ *wylle* S.P.D. ⁵ *trewely* S.P.D.
⁶ *here* P. ⁷ *to* S.P.D. ⁸ *& summe* P. ⁹⁻⁹ *om.* S.P.D. ¹⁰ *on* S.P.D.
¹¹ fol. 45 C. ¹² fol. 110^b S. ¹³ *hy3ed* S.P.D. ¹⁴ *Godes arme is come*,
 S.P.D. ¹⁵ *cleped* S.P.D. ¹⁶ *after poule erasure of 3 letters*, C.
¹⁷⁻¹⁷ *om.* S.P.D. *brynggynk bolles & crownes* in marg. 1st corr. marked to be
 inserted after *puple*, S; P. reads, *bifore þe 3atis wiþ þe peple brynggynge*
bolles & trowes. ¹⁸ *erased*, S. ¹⁹ *kitte* S.P.D.

þer cloþes ande stirtte forþe amonge þo multitude, criande
 14 ande sayande, A, men, wherto done 3he þus? We ben bot
 dedly men lyke to 3owe, schewande ande prechande vnto¹
 3owe forto turne 3owe fro þise vayne þinges vnto¹ þo lifande
 God, þat made heuen ande erthe, þo see ande alle þat ben in
 15 hem: þo whiche God in generacyones bifore lete gentiles² to
 16 enter hise ways. Ande noghte wiþouten testymonye lefte
 he hymselfe, wele doande, ande gifande raynes from heuen
 ande fruteful tymes, & fillande 3oure hertes wiþ mete ande
 17 gladnes. Ande 3itte whanne þei saide þise, vneþes myghte
 þei stille þo companyse þat ne³ þei wolde sacrifice vnto¹ hem.
 18 Bot summe Iewes comen in þo mene tyme from Antyoche
 ande Yconye, ande made ille⁴ suggestion to þo puple of
 Poule, ande þei stoned hym, ande drowe hym wiþouten þo
 19 cyte, supposande þat he was dede. Ande whanne þo discipuls
 comen abowte hym, he roos vppe ande entered into þo cyte:
 ande in þo daye after he wente⁵ wiþ Barnabas into Derben.
 20 Ande whanne þei⁶ hade preched vnto¹ þat cyte, ande haden
 tawghte many, þei wente agayne vnto¹ Lyster ande Yconye
 21 ande vnto¹ Antyoche, ande confermed þo sowles of þo
 discipuls, ande made exhortacyone to hem þat þei schulde
 dwelle in þo faipe, ande tolde vnto¹ hem þat hit bihoues by
 many tribulacyones to enter into þo kengedam of God⁷.
 22 Ande⁸ whanne þo apostuls haden ordeynde vnto¹ hem by
 syngulere chirches prestes, ande whanne þei hade preyed
 ande fasted, þei comended hem vnto¹ God in whom þei
 23 trowed. Ande þo apostuls⁹ passande¹⁰ þurghe Psidie¹¹, þei¹²
 24 come into Pamphilye. Ande þei speke Goddes worde in
 25 Pergen, ande fro þeþen¹³ þei¹⁴ wente vnto¹⁵ Atthlaye; ande
 fro þeþen¹⁶ þei schipped into Antioche, where þei wore bitaken
 26 to þo grace of God into þo warke þat þei hade fulfilled. Ande
 whanne þei wore comen þider ande hade gaderd togider þo¹⁷

¹ to S.P.D.² on erasure, different ink, C.³ fol. 45^b C.⁴ yuel S.P.D.⁵ 3ede S.P.D.⁶ fol. 111 S.⁷ heuene S.P.D.⁸ new paragraph with initial, C. no break in S.P.D.⁹ postuls S.P.¹⁰ passyn S.P.D.¹¹ sydya D. sydya with per added above the line, S;

persydya P.

¹² & þei S.P.¹³ þeyn S.D. þyn P.¹⁴ þeyn P.¹⁵ in to S.P.¹⁶ þeyn S.P. þen D.¹⁷ fol. 46 C.

disciples¹ of holy chirche², þei tolde how myche God hade³ done wiþ hem, ande how þat God hade⁴ opunde vnto⁵ þo nacyons þo ȝate of þo faiþe. Ande þei dwelled a longe tyme 27 wiþ þo disciples. Ande⁶ summe þat comen from þo Iewrye 1 **15** tawghte ande preched vnto⁵ þe breþer ande saide, Bot if ȝhe be circumcydid efter þo custome of Moysi, ȝhe maye noghte be saue. Ande a grete sedicyon was made vnto⁵ Poule ande 2 Barnabas agaynes hem ; ande Poule saide vnto⁵ hem þat þei schulde abide in þo same trowþe þat þei wore inne. Ande Poule & Barnabas ande summe of oþer disciples ordeynde þat þei schulde goo vnto⁵ þo apostuls ande þo prestes þat wore in⁷ Ierusalem to wyte of þis question⁸. ⁹Ande þei, whanne 3 þei wore forþe-ledde of þo disciples⁹, þei passed þurghe Fenyce ande Samarye, tellande þo conuersacyone¹⁰ ande þo lifynge of nacyons : ande þei made myche ioye to alle þo breþer. Ande 4 whanne þei come to Ierusalem, þei wore receyued of þo congregacyone ande of þo apostuls ande þe eldars, ande þei tolde what God hade done wiþ hem. Ande þanne ros vppe 5 summe of þo heresie¹¹ of þo Pharisees, þe whiche trowed, ande saide þat hit byhoued¹² hem forto⁵ be circumcided ande also forto bidde to kepe þo lawe of Moysi. & þo¹³ apostuls ande 6 þo eldars wente togider to auyse¹⁴ of þis worde. Ande 7 whanne grete aschinge ande sechinge was of þis þinge, Peter ros vppe, ande saide vnto⁵ hem, ȝhe men, oure breþer, ȝhe knowe þat fro¹⁵ elder days in vs God haues chosen bi my mouþe nacyons¹⁶ to here þo worde of þo gospelle ande forto trowe. Ande he, þat knewe þo herttes of alle, bere wytnes 8 vnto þis, gifande vnto⁵ hem þo Holygoste as to vs. Ande 9 noghte he departed (or, made difference) bitwixe hem ande vs, clensande¹⁷ in þo faiþe þo hertes of hem. Bot nowe 10 þanne¹⁸ wharto tempte ȝhe to laye þo ȝoke ande charge vpon¹⁹

¹ *disciples of holy* om. S.P.D. ² *chirche* þ^t *byleuyd* S.P.D. ³ *hap* P.
⁴ om. S.P. *hap* D. ⁵ *to* S.P.D. ⁶ new paragraph with initial, S.P.D.
y^e xv c^o in a xvith cent. hand, S. *C^m 15^m* in a late hand in marg., C.
⁷ fol. 111^b S. ⁸ & *þei wente* follows, S.P.D. ⁹⁻⁹ *þei were*
lad forþ of þe chirche, þat is, of hem (hem om. S.P.) þat byleuyd S.P.D.
¹⁰ *sa* expunged, S. *conuersyoun* P. ¹¹ *heresie of þo* om. S.P.D.
¹² *byhouep* S.P.D. ¹³ fol. 46^b C. ¹⁴ *auyse hem* S.P. ¹⁵ *fro þe* P.
¹⁶ *þe n.* S.P.D. ¹⁷ *he clensynge* S.P.D. ¹⁸ om. S.P.D. ¹⁹ *on* S.P.

þo heued of þo disciples, þat noþer¹ oure faders nor we myghte
 11 bere? Bot² we hopen forto be saued by þo grace of oure
 12 Lorde Iesu Criste, as þei ben. Ande³ alle þo multitude was
 stille; ande þei harden Barnaban ande Poule tellande⁴ how
 myche God hade done merueyles⁵ ande tokens in nacyons by
 13 hem. Ande after þat þei wore stille, Iames ansuered ande
 14 saide, 3he men⁶, dere breþer, heres me. Symon has tolde
 vnto⁷ 3owe onne what maner firste God visit[ed]⁸, to take
 15 þo⁹ puple of nacyones vnto⁷ his name. Ande to hym
 16 accorden þo wordes of þo prophetes: as hit es wryten, Efter
 þise I schal go agayn, ande I schal edifye agayne þo
 tabernacle of David, þo whiche es fallen¹⁰; ande I schal bigge¹¹
 17 agayn þo broken of it, ande I schal vpraise¹² hit: þat þo
 remnaunte of men seche þer¹³ Lorde, ande alle nacyons vpon
 18 whom es incalled¹⁴ my name, sais þe Lorde doande þis. For
 19 fro þo⁹ worlde es knowne vnto⁷ God his warke. Wharfore
 I iuge hem þat ben turned vnto⁷ God offe nacyons¹⁵ noghte
 20 forto⁷ be vneside: bot forto write vnto⁷ hem þat þei abstene
 hem fro contamynacyone of mawmetes, ande fro fornycacione,
 21 ande fro þo suffocate, ande blode. For⁹ Moyses fro olde
 tymes has in syngulere cytes þat prechen hym in synagoges,
 22 where he es redde bi iche sabbate. Thanne hit liked vnto⁷
 þo apostuls ande to þo elders, wiþ alle þo chirche (or, congregacyone),
 forto chese summe of hem, ande to¹⁶ sende vnto⁷
 Antioche wiþ Poule ande Barnabas; ande þei chesed¹⁷ Iudas
 þat was surnamed¹⁸ Barsabas, ande Sylam, þo whiche wore þo
 23 firste amonge þo breþer: writande bi þo hende¹⁹ of hem, þo
 apostuls ande þo elder breþer to hem þat ben at Antyoche
 ande Sirie ande Cilyce breþer of nacyones, gretes²⁰ wele (or,
 24 3ernes²¹ hele): For þat we haue harde þat²² summe of oures
 goande fro vs haues droued²³ 3ow wiþ wordes, turnande 3oure

¹ *noþur we noþur oure fadrus* S.P.D.² *by þe grace of oure lord iesu**crist* follows, S.P.D.³ *soþly* S.P.D.⁴ *& tellynge* S.P.D.⁵ fol. 112 S.⁶ *myn* P.⁷ *to* S.P.D.⁸ *visit* C. *vysyted* S.P.D.⁹ om. S.P.D.¹⁰ fol. 47 C.¹¹ *bylde* S.P.D.¹² *up rere* S.P.D.¹³ *þe* S.P.D.¹⁴ *in cleped* S.P.D.¹⁵ *offe nacyons* om. S.P.D.¹⁶ *for to* S.P.D.¹⁷ *chose* S.P.D.¹⁸ *surname* S.P.¹⁹ *hond* S.D. *lond* P.²⁰ *gretynge*S.P.D. ²¹ *desyrynge* S.P.D.²² fol. 112^b S.²³ *disturbyd* S.D. *dysturblyd* P.

hertes¹; to² whom we bade noghte; ande þerfore hit plesed 25
to vs to gader³ vs in one ande forto chese men ande sende
vnto⁴ 3owe wiþ oure⁵ dere breþer⁶ Poule & Barnaban, þo 26
whiche ben men þat han sette þer lyfes for þo name of oure
Lorde Iesu Criste. Ande⁴ þerfore we sentte vnto⁷ 3owe 27
Iudas ande Silam, þo whiche also schal telle þo same⁸ vnto⁷
3owe, þat⁹ hit es sene to þo Holygoste [and e vs]¹⁰ no more 28
charge forto⁷ lay¹¹ vpon¹² 3owe þanne þise þat ben nedfulle;
þat 3he abstene 3owe fro þinges þat ben offerde vnto maw- 29
metes, ande fro sacrifice of ydolatrie, ande fro blode þat es
suffocate, ande fro fornyacyone; ande þat 3he wille noghte
were¹³ done vnto⁷ 3owe, dos hit noghte vnto⁷ an-*oper*; ande if
3he kepe 3owe fro þise, 3he schal wele do. Fares wele.
Ande Poule, Barnabas, Iudas ande Syllas wente¹⁴ fro þo 30
apostuls, ande kome vnto⁷ Antioche; ande whanne þei haden
gaderd þo¹⁵ multitude of¹⁶ þo disciples, þei toke hem þo
epistel; þo whiche whanne þei haden redde, þei ioied in 31
a grete ioye for þo comforþe þat þei hade. Ande Iudas ande 32
Syllas, for þat þei wore prophetes ande prechors, wiþ myche
spekyng þei comforþed þo breþer ande conformed hem.
Ande hit bisemed vnto¹⁷ Syle to dwelle þore, ande only Iudas 34
wente agayne into Ierusalem. Ande Poule ande Barnabas 35
dwelled atte Antioche, techande ande prechande, wiþ *oper*
discipuls of Criste, Goddes worde. Ande efter summe¹⁸ days 36
Poule saide vnto⁷ Barnabas, Turne¹⁹ we agayne, ande visite
we oure breþer bi alle þo cytes in þo whiche we han preched
Goddes worde, ande see we how þei hafe hem. Ande 37
Barnabas wolde take Iohn wiþ hem, þo whiche es surnamed
Marchus. Ande Poule preyed Barnaban, þat he þat departed 38
fro hem fro Pamphilye ande wolde noghte go wiþ hem in
warke of þo gosselle, þat he schulde noghte be taken wiþ hem.
Ande so amonge hem was made discencyone, in so myche þat 39

¹ *soulis* S.P. ² *þe whiche we sente (wente P) not* S.P.D. ³ fol. 47^b C.
⁴ *om.* S.P.D. ⁵ *3oure* S.P.D. ⁶ *broþer* S.P.D. ⁷ *to* S.P.D. ⁸ *name* P.
⁹ *soply* S.P.D. ¹⁰ S.P.D. ¹¹ *seye* P. *no more charge* repeated in the
margin, 1st corr. S. ¹² *up* crossed through, D. *on* S.P. ¹³ *be* crossed
out, follows, S. ¹⁴ *þ^t wente* S.P.D. ¹⁵ *a* S.P.D. ¹⁶ *of þo disciples*
om. S.P.D. ¹⁷ *good to* S.P.D. ¹⁸ fol. 48 C. ¹⁹ fol. 113 S.

þei departed otwynne¹, & Barnabas toke wiþ hym Marchus ande schippide² vnto³ Cipir⁴.

40 Ande⁵ Poule toke wiþ hym Sylam ande wente his waye, whanne he was bytaken⁶ vnto³ þo grace of God of þo breþer.

41 Ande he wente þurghe Sirye ande Cylyce, confermande þo congregacyone of holy chirche, & bade hem þat þei schulde

16 1 kepe þo biddynges of þo apostuls ande of þo⁷ eldars. Ande⁸ whanne þei hade gone abowte þise nacyons, he come vnto⁹ Derben ande Lystram : ande þer was a discipul, þat was called¹⁰

Tymothe, þat was a trewe wydowe sone; bot his fadir was 2 a panyme. To hym bere trewe¹¹ wytnes þoo þat wore in

3 Lystris ande Yconye. Hym wolde Poule þat [he]¹² schulde go with hym; ande he¹³ toke hym ande circumcyded hym for

þo Iewes þat wore in þo places: for alle wiste¹⁴ wele þat hise 4 fadir was a gentile (or, a paynyme). Ande as þei passed bi

cytes, þei tawghte hem þo techynges þat wore ordeynde of 5 þo apostuls, whanne þei wore at Ierusalem. Ande þo churches

wore confermed in þo faiþe, ande¹⁵ encresced in nowmbur alle¹⁶ 6 daye. & as þei passed þurghe Phrigye ande Galace¹⁷, þei wore

7 letted of þo Holygoste to speke Goddes worde in Asye; ande whanne þei wore comen vnto³ Misy, þei assayde to passe by

8 Bethenye; ande þei wore letted bi þo spiritte of Iesu. Ande 9 whanne þei passed Misye, þei wente¹⁸ vnto³ Troyden. Ande

in þo nyghte was a visione schewed vnto³ Poule, þat a man of Macidonye stode, ande preyed hym, ande sayde, Go into

10 Macedonye, ande helpe vs. Ande onone¹⁹ as he hade sene þis vision, we þoghte to go into Macedonye, for we were certayne

11 þat God called vs to preche to hem. Ande we schipped from Troade, ande righte course we come vnto³ Samotrache ande

12 þo nexte daye to Neapolym; ande fro þeþen²⁰ vnto Philyppis²¹, þo whiche es þe firste of þo contree of Macedonye, þo cyte

of Coleyne²²: ande we wore in þis cyte certayn days techande.

¹ atweynne P. ² pide on erasure, C. ³ to S.P.D. ⁴ sequitur epistola follows, C. ⁵ new paragraph with initial, C. ⁶ taken S.P.D. ⁷ om. S.D.

⁸ C^m 16^m in a later hand, in marg., C. initials in S.P.D. ⁹ y^e xvi c^o in a xvith cent. hand, S. ⁹ in to S.P.D. ¹⁰ cleped S.P.D. ¹¹ good S.P.D. ¹² S.P.D.

¹³ toke, expunged, follows, C. ¹⁴ fol. 48^b C. ¹⁵ fol. 113^b S. ¹⁶ eche S.P.D.

¹⁷ galacye kyngdom S.P.D. ¹⁸ om. P. ¹⁹ euene S.P.D. ²⁰ þen S.P.D.

²¹ to phyppys S.P.D. ²² Vulg. prima partis Macedoniæ civitas, colonia.

Ande in þo day of sabbate we wente wiþouten þo ȝhate biside 13
 þo flode, where preynge semed forto¹ be; ande þere we sete,
 and speke vnto¹ wymmen þat þider come togider. Ande 14
 a womman whos name was Lydda², a purpurere of þo cyte
 of Thiathire, þo whiche worschipped God, herde vs: whos
 herte God opunde, forto¹ biholde vnto¹ þo þinges þat wore
 saide of Poule. Ande whanne sche³ was baptised, [ande]⁴ hire 15
 howse, she³ preyed, sayande, If ȝhe deme me trewe vnto God,
 enteres into my howse, ande dwelles þere⁵. Ande sche³ gartte⁶
 vs. Ande hit bifelle, whanne we wente forto preye, þat a 16
 wenche þat hade a spiritte of a wycche mette vs, þo whiche
 gafe grete wynnynges vnto¹ [hire]⁷ lordes by dyuynynge.
 Sche³ folowed Poule ande vs, criande ande sayande, þise men 17
 ben þo seruantes of þo highe God, þo whiche schewen to ȝowe
 þo waye of hele. þis sche did many days; ande Poule 18
 mournande for hire, he⁸ turned hym ande spake⁹ vnto þo
 spiritte, I bidde þe in þo name of Iesu Criste to go oute fro
 hire. Ande þo yuel spiritte wente oute of¹⁰ hire in þo same
 howre. Ande whanne hire lordes see, þat þe spiritte of [hire]¹¹ 19
 was away, þei toke Poule ande Sylam, ande ledde hem forþe
 into þo market¹² vnto¹ þo princes, ande schewed hem to þo 20
 magistrates, sayande, þise men sturbulen¹³ ande deceyue¹⁴
 alle oure cytee, for þei ben Iewes, ande þei tellen a maner 21
 þat es noghte leffulle to vs to receyue or¹⁵ do, siþen we ben
 Romaines. Ande þo puple ranne agayn hem, ande þo 22
 magistrates, [ande]¹⁶ þer¹⁷ cloþes [wore] torne, ande [þei]
 comanded hem forto¹ be beten wiþ ȝerdes. Ande¹⁸ whanne 23
 þei hade beten hem longe, ande made hem fulle of wondes¹⁹,
 þei put hem in prisone, ande bade vnto¹ þo kepar of þo
 prison þat²⁰ he schulde bestly²¹ kepe hem. Ande he, efter 24
 þat he was boden²², he putte hem in þo inner prisone, ande
 he strayned þer fete in a tree. Bot atte þo²³ mydnyghte 25

¹ to S.P.D. ² fol. 49 C. ³ ȝhe P. ⁴ S.P.D. in C. ⁵ fol. 114 S.

⁶ constreyned S.P.D. ⁷ S.P.D. þer C. ⁸ & S.P.D. ⁹ seyde to S.P.D.

¹⁰ fro S.P.D. ¹¹ S.P.D. þeire C. ¹² chepynges S.P.D. ¹³ disturbeþ S.P.D.

¹⁴ ande deceyue om. S.P.D. ¹⁵ noþur S.P.D. ¹⁶ S.P.D. wiþ C.

¹⁷ þe (here D) cloþis of hem were tore S.P.D. ¹⁸ fol. 49^b C. ¹⁹ of woundis

repeated in marg., 1st corr. S. ²⁰ þo þat C. ²¹ bysily S.P.D.

²² comawndid þus S.P.D. ²³ om. S.P.D.

Poule ande Silas ¹lowtande vnto God loued hym¹ in alle his sonde, ande þoo þat wore in kepyng in þo prisone harde hem; 26 ande sodenly was² made a grete erþe-schake, so myche þat þo grownde of þo prisone stired³. [& onone wore opun alle 27 þo dores & alle þer bondes wore lowsed.]⁴ Ande he⁵ þat kepped þo prisone, [whanne he saw þo ȝhates opun of þo prisone,]⁴ drowe oute a swerde, ande wolde haue slayne hymself, supposande þat alle þo prisons wore gone oute. 28 Ande Poule cried vnto⁶ hym wiþ a grete voyce⁷ ande saide, 29 Do þe no harme⁸: for we alle ben here. Ande he toke lyghte, ande enterde into þo prisone, ande quakande he felle 30 downe to þe fete of Poule ande Silas; ande he⁹ broghte hem forþe ande saide, Leue lordes, whatte bihoues me forto¹⁰ do 31 þat I myghte be saufe? Ande þei saide vnto¹⁰ hym, Trowe in oure Lorde Iesu, ande þow schal be saufe ande al þi howse. 32 Ande þei preched vnto¹⁰ hym þo worde of God ande to alle þat 33 wore in his howse. Ande þo kepar of þo prisone toke hem in þo same houre of þo nyghte, ande wesche¹¹ þer wondes; ande onone he was baptised, ande alle⁵ hise howse alsso. 34 Ande efter þat he hade broghte hem into hise howse, he sette a¹² borde to hem, ande he⁵ was gladed wiþ alle [his]¹³ house, 35 trowande to God. Ande whanne daye¹⁴ was comen þo magistrates sente baylys (or, bedels), sayande¹⁵, Late þoo men goo. & þo kepar of þo prisone tolde þis vnto¹⁶ Poule, þat 36 þo magistrates han sende þat ȝe ben laten go: ande þerfore 37 gos nowe forþe in pees. Ande Poule saide to hem, þei hauen beten vs ¹⁷vnrightly ande vndampned¹⁷, ande we ben men of Rome [þat þei haue putte in prisone]¹⁸, ande¹⁹ priuely þei 38 putte vs oute; noghte so, bot come þei hemselfen²⁰ ande putte þei vs oute. Ande þo bedels (or, þo baylyes)²¹ tolde þise wordes to þo magistrates: ande þo²² magistrates, whanne 39 þei harden þat þei wore Romaines, dredde hem; ande come

¹⁻¹ *honoured & preysed god* S.P.D.² fol. 114^b S.³ *quake* S.P.⁴ S.P.D.⁵ om. S.P.⁶ *to* S.P.D.⁷ a leaf missing in D,

chapp. xvi. 28—xvii. 6.

⁸ *noon arme* P.⁹ om. P.¹⁰ *to* S.P.¹¹ *wosche* S.¹² fol. 50 C.¹³ *his* S. *at his* P.¹⁴ *þe day* S. *þat d.* P;erasure of 4 letters before *daye*, C.¹⁵ *s. þat* P.¹⁶ om. P. *to* S.¹⁷⁻¹⁷ *opynlyche & indempnyd* S.P.¹⁸ S.P.¹⁹ *and now* S.P.²⁰ fol.

115 S.

²¹ gloss om. S.P.²² om. S.

vnto¹ hem ande preyde hem þat þei schulde go oute of þo cyte. Ande þei outegoande of þo prisone þei enterde into 40 Lyddam: ande whanne þei sawe þo² breþer, þei tolde hem whatte God hade done wip hem, ande comforþed þo breþer ande wente on³ þer way.

Ande⁴ whanne þei hade gone bi Amphibolym ande 17 Appollonye, þei come to Thessalony, were a synagoge of Iewes was: ande Poule, as he was wonte, enterde vnto¹ þem, 2 ande by þre sabbates he preched to hem of holy scriptures, declarande ande shewande, þat hit bihoued Criste to suffur 3 ande to rise fro þo deþe; ande þat he þis es⁵ Iesus⁶ whom I schewe vnto⁷ 3owe. Ande summe of hem [trowed]⁸, ande 4 wore ioyned vnto⁹ Poule ande to Syllas; ande alsso of þo gentyles grete multitude, ande many¹⁰ noubul wymmen. Ande summe of þo enuyous Iewes token summe ille¹¹ men 5 of þo¹² puple, ande gadured a grete companye, ande stired¹³ þo cyte agayne þo apostuls, ande wente vnto¹ þo house of Iason forto brynge hem forþe vnto¹ þo puple. Ande 6 whanne þei fonde noghte hem, þei drowe Iason ande summe breþer vnto¹ þo princes of þo cite, criande ande sayande, þise ben þei þat stiren¹⁴ alle þo worlde ¹⁵and e hider þei come¹⁵; ande¹⁶ he þis Iasone receyued hem: ande alle þise done 7 agayne þo ordynawnce of þo¹⁷ Cesar, ande sayne þat þer es an- oþer kenge þat highte Iesu. Ande þei stired gretely þo puple 8 ande þo princes of¹⁸ þo cites þat harde þise þinges. Ande 9 whanne Iason ande oþer hade made satisfaccyon (or, excusinge) to þo princes of þo cyte, þei lete hem go. Ande þo 10 breþer [on]one¹⁹ in þo nyghte lete²⁰ Poule ande Syllam into Ber[o]am²¹; ande whanne þei wore comen þider, þei enterde into þo synagoge of þo Iewes. Ande þise men of Beroam 11

¹ to S.P. ² þer S. her P. ³ oute S.P. ⁴ C^m 17 in marg. in a later hand, C. xvii c. in a xvith century hand, S. ⁵ above the line, 1st corr. S. ⁶ iesu crist P. crist in marg. 1st corr. S. ⁷ fol. 50^b C. to S.P. ⁸ S.P. ioied C. ⁹ after vnto erasure of circa 3 letters, C. to S.P. ¹⁰ & many twice, S.P. ¹¹ yuel S.P. ¹² erasure of about 5 letters follows, C. ¹³ meuyd S.P. ¹⁴ meueþ S.P. ¹⁵⁻¹⁵ om. S.P. ¹⁶ D. begins here. ¹⁷ expunged S. om. P. ¹⁸ fol. 115^b S. ¹⁹ anone S.P.D. ²⁰ lede P. lede with d on erasure, S. ²¹ S.P.D. berbam C. beroam tessalonye repeated in marg. 1st corr. S.

wore þo moste noubul of þoo þat ben atte Thessalonye, þo
 whiche toke Goddes worde wiþ grete desire, iche daye
 ransakande þo holy scriptures, wheþer hit wore so as hit was
 12 preched to hem. Ande many trowed of hem; ande grete
 multitude also¹ of honeste wymmen þat were gentyles (þat
 es, of þo nacyones þat wore called² gentyles)³, ande many
 13 men also. Ande whanne þo Iewes þat wore in Thessalony
 knewe þat Goddes worde was preched in Beroam of Poule,
 þei come þider ⁴and stirde ande stourebulde⁴ myche of þo
 14 puple. Ande onone þo breþer lefte Poule, þat he myghte goo
 15 vnto⁵ þo see: and Syle ande Tymothe dwelled þere. Ande
 þo breþer þat wente wiþ Poule þei broghte hym to Athenys;
 ande he bade hem þat als sone as þei come to Syle ande
 Tymothe þat þei schulde saye hem hastely to come to h[y]m⁶.
 16 Ande Poule whileste⁷ he abode hem in Athenys, his spiritte
 was gretely stired in hym, for he sawe þat þo cytee was gifen
 17 to ydolatrie. Ande he disputed in þo synagoge wiþ þo Iewes
 ande þo dwellande⁸, in þo market, by alle þo days, to hem
 18 ⁹þat wore neghe⁹. Ande¹⁰ summe Epichurens ande Stoycens¹¹
 ande philysofers disputed wiþ hym. Ande summe saide,
 What wole he þis sower of wordes saye? ande oþer saide,
 Hit bisemes þat¹² he es a schewar of newe fendes: ande þis
 þei saide for he schewed vnto⁵ hem Iesu ande þo¹³ resur-
 19 reccyone. & þei toke hym, ande ledde hym to þo Ariopage
 (þat es, to a strete of Athenys, where þo¹⁴ philisofers studied),
 ande þei saide, Maye we knowe þis newe doctrine þat þow
 20 spekes of? Newe þinges þow bringes in oure eres, ande
 21 þerfore wole we knowe what þei may be. Ande þo men of
 Athenys & oþer comelynges þat dwelled þer, gafe þer
 entente¹⁵ vnto¹⁶ noghte elles bot forto say or forto¹⁶ here
 22 summe newe þinge. Ande Poule stode vppe in myddes¹⁷
 of þat towne¹⁸ (or, strete), ande saide, 3he men Atthenyenses,

¹ fol. 51 C. ² cleped S.P.D. ³ gloss underlined, S.P. ⁴⁻⁴ meuyng
 & sturblyng S.P. ⁵ to S.P. ⁶ S.P.D. hem C. ⁷ whyles S.P.
⁸ þo dwellande om. P. ⁹ þat þer were P. þ^t herde D, with herde crossed
 through and þer were in marg. 1st corr. S. ¹⁰ & soþly P, with soþly in
 marg. 1st corr. S. ¹¹ scoyty P. ¹² fol. 116 S. ¹³ om. P. ¹⁴ fol. 51^b C.
¹⁵ tente S.P.D. ¹⁶ to S.P.D. ¹⁷ myddyl S.P. ¹⁸ towne or om. S.P.D.

hit bisemes vnto¹ me þat 3he ben in alle þinges as super-
 sticyouse men (þat es, as men of vayne relygion, or elles, gifen
 to myche vnto¹ vayne þinges). For I haue passed ande sene² 23
 3oure mawmetes, & I fonde an auter in þo whiche were³ writen
 þise wordes, To þo vnknowne god. Ande þerfore þat 3he
 worschiþe vnknowande, þat schewe⁴ I vnto 3owe. þo⁵ God 24
 þat made þo worlde ande alle þinges þat ben in þo worlde⁶,
 he⁵ siþen he es Lorde⁷ of heuen ande erþe, he wonnes noghte⁸
 in temples made wiþ hende⁹; nor¹⁰ he es worschipped wiþ 25
 mennes hende for þat he has nede of any þinge þat man dos,
 siþen he gifes vnto¹ alle¹¹ life, ande wynde, & inspiringe, ande
 alle oþer þinges; ande of one þinge¹² he maketh alle mankynde 26
 forto inhabyte on alle þo face of þe erthe, ordeynande¹³ cer-
 tayne tymes ande termes¹⁴ (or, endes) of þer habitacyone; forto 27
 seche þer God, If in aunter þei may drawe¹⁵ hym to hem, or
 fynde hym, þofe he be noghte ferre fro icheone of vs: for in 28
 hym we life, ande in hym we stire¹⁶, ande in hym we ben;
 as summe of 3oure poetes has sayde, Ande we ben also hise
 kynne. Ande siþen we ben þo kynne of God, vs owe noghte 29
 to suppose þat þat purtenes vnto God es lyke to golde, ande
 syluer, or to stone of þo crafte of grauyng, ande þat comes of
 mannes þenkyng¹⁷ ande of mannes hondewarke¹⁸. Ande¹⁹ 30
 God þat despises þo tymes of þis ignorawnce, nowe he schewes
 to men þat icheone, whersoever²⁰ þei be, do penaunce: for 31
 þat he has ordeyned a daye, in þo whiche he schal deme alle þo
 worlde in euenhede, gifande faipe vnto¹ alle in a man þat he
 raysed²¹ fro²² deþe. Ande whanne þei harde þo resurreccione 32
 [of dede men]²³, summe scorned hym; ande summe saide, We
 schal here þe efte of þis. Ande so Poule wente fro þo 33
 myddes²⁴ of hem. Ande summe wente wiþ Poule, ande 34
 trowed vnto¹ hym: in whom²⁵ was Dyonyse þo mayster of þo

¹ to S.P.D.² seyng S.P.D.³ was S.P.D.⁴ y schewe P.⁵ om. S.P.D.⁶ heere follows, D, crossed through, S.⁷ he is lord

twice, S.P.D.

⁸ in marg. later hand, S.⁹ honde S.P.D.¹⁰ noþer S.P.D.¹¹ erasure of 2 letters follows, C.¹² crossed through, S. om. P.¹³ fol. 52 C.¹⁴ termy S.P.¹⁵ fol. 116^b S.¹⁶ meue S.P.D.¹⁷ þinkyng P.D.¹⁸ be lyke to follows, P, in marg. 1st corr. S.¹⁹ erased S. om. P.²⁰ euer om. S.P.D.²¹ reryd S.P.D.²² fro þe S.P.D.²³ S.P.D.²⁴ myddyl S.P.D.²⁵ whuche S.P.D.

philysophers, ande a womman þat was called¹ Damarise, ande many² oþer wiþ hem³.

18 ¹ After⁴ þise Powle wente fro Athenys, ande come vnto⁵
² Corynthus. Ande þer he fonde a Iewe, ande hise name was
 Aquila, þat late come fro Ytalye wiþ Priscille⁶ his wife, for
 Claudynes⁷ hade biden⁸ þat alle þe Iewes schulde goo oute
³ of Rome: ande vnto⁵ hem he⁹ wente; ande for he was offe
 þo same crafte þat þei wore of, he dwelled wiþ hem ande
 wroghte; ande þei were of þo crafte of makynge of tabernacles
⁴ (or, of cordes ande ropes). Ande he disputed in þo synagoge
 in iche sabbote¹⁰, ande euermore in his saynge he mended
 ande sette¹¹ þo name of Iesu, ande he ammonested þe Iewes
⁵ ande þo Grekes. Ande whanne Sylas ande Tymothe weren
 comen fro Macedonye, Poule was besy in preching, berande
⁶ wytnes vnto⁵ þo Iewes þat Iesu Criste was. Ande whanne
 þo Iewes agaynsaide Poule wordes [&]¹² blasphemed⁹, he
 schoke his cloþes ande saide, ȝoure blode be vpon¹³ ȝoure
 heued¹⁴, for I am clene of þis: I schal go to þo naciones.
⁷ Ande he wente fro þeþen¹⁵, ande enterde into þo house of one
 þat was called¹ Tytus, þo whiche was rightwise ande worschip-
 pande God. Ande his howse was ioyned vnto⁵ þo synagoge.
⁸ Ande Crispus, þat was maister of þo synagoge, trowed vnto¹⁶
 God wiþ alle hise howse; ande many of þo¹⁷ men of Corynthe
⁹ þat harde Poule trowed, ande wore baptized. Ande God
 saide¹⁸ by a vision in þo nyghte vnto⁵ Poule, Drede noghte,
¹⁰ bot speke, ande be noghte stille; for-whi I am wiþ þe, ande
 none¹⁹ schal be putte to þe þat schal noye þe: for myche
¹¹ folke es to me ande myne in þis cyte. Ande Poule sete þer
 a ȝhere ande sexe monethes, techande amonge hem þo worde
¹² of God. Ande whanne Gallio was þe proconsul of Achaye,
 þo Iewes ros wiþ one hertte agaynes Poule, ande ledde hym
¹³ to²⁰ þo sete of þo domes-man, sayande, þat he þis agaynes

¹ *cleped* S.P.D. ² *om.* S.P.D. ³ *Epistola* follows, C. ⁴ *C^m 18^m*
 in a later hand, C. *The xviii chaptyr* in a xvith cent. hand, S. ⁵ *to* S.P.D.
⁶ *pryschest* P. ⁷ *claudyus* S.P.D. ⁸ *boden* S.P.D. ⁹ *in marg.*, C.
¹⁰ *halyday* S.P.D. ¹¹ *fol. 117* S. ¹² S.P.D. ¹³ *on* S.P.D.
¹⁴ *heuedes* S.P. ¹⁵ *þen* S.P. ¹⁶ *fol. 53* C. *to* S.P.D. ¹⁷ *of þo* *om.* S.P.
þo om. D. ¹⁸ *god seyde* repeated in marg. 1st corr. S. ¹⁹ *no þing* S.P.D.
²⁰ *in to* S.P.

þo lawe teches men to worschippe God. Ande as Poule ¹⁴
 biganne to opun his mouþe to speke, Gallyo saide vnto¹ þo²
 Iewes, 3he men, Iewes, if hit wore any wikked þinge or grete
 mysdede, rightly³ schulde I susteyne (or, suffure) 3owe. Bot ¹⁵
 if hit be bot questions of þo worde ande names of 3oure lawe,
 auyse 3oure-seluen, for I wole noghte be iuge of þise⁴. Ande ¹⁶
 he made hem go⁵ from hise demynge-place. Ande þo Iewes ¹⁷
 token one Sostynen, þat was prince of þo synagoge, ande þei
 smote hym bifore hise sete of dome. Ande Gallyo roghte⁶
 noghte þeroffe, (ande⁷ toke no kepe þeroffe.) Ande Poule ¹⁸
 [soþly þat 3it suffrede many daies]⁸ made his haylsinge to
 þo⁹ breþer, ande schipped vnto¹ Sirye, & wiþ hym 3ode
 Priscille ande Aquila, þo whiche Priscille hade dodded his
 heued; for so hade he vowed. Ande Poule come vnto¹ ¹⁹
 Ephesum, ande lefte hem þere; ande he enterde into þo
 synagoge ande disputed wiþ þo Iewes. Ande þo disciples ²⁰
 preyde þat he lenger tyme schulde dwelle. Bot he assented
 noghte, bote bade hem fare wele, ande saide, Efte I schal ²¹
 come to 3ow, if God wole. Ande so he wente fro Ephesum.
 Ande goande to Cesarye, he haylsed¹⁰ þo chirche þat þore was, ²²
 ande so he wente¹¹ vnto¹ Antioche. Ande whanne he hade ²³
 ben þore a certayne tyme, he 3ode his waye, ande wente by
 ordure þurghe þo contree of Galace ande Phrigye, confermande
 alle þo discipuls. & a Iewe whos name was Apollo, of ²⁴
 Alexander borne, an eloquente man ande conynge¹² scriptures,
 come vnto¹ Ephesum. He þis was tawghte þo waye of God; ²⁵
 ande he was feruente in spiritte, ande teched besily þinges
 þat wore of Iesu Criste; ande onely he knewe þo bapteme
 of Ioon. He¹³ þis biganne tristely¹⁴ to do¹⁵ in þo synagoge. ²⁶
 Ande whanne Priscille ande Aquyla harde hym, þei toke
 hym vnto¹ hem, ande¹⁶ besily expowned to hym þo waye
 of God. Ande whanne he wolde¹⁷ go vnto¹ Achaye, þo breþer ²⁷
 wrote vnto¹⁸ þo discipuls, þat þei schulde receyue hym: ande

¹ to S.P.D.² om. S.D.³ fol. 117^b S.⁴ þis wordes S.P.D.⁵ on erasure in different ink, C.⁶ fol. 53^b C. þou3t D. r on erasure, S.⁷ or S.P.D.⁸ S.P.D.⁹ & toke his leue (lyue D) at his S.P.D.¹⁰ blessed S.P.D.¹¹ 3ede S.P.D.¹² in follows, S.P.D.¹³ & he S.P.¹⁴ fol. 118 S.¹⁵ trustely to do twice, P.¹⁶ fol. 54 C.¹⁷ þei wolden P.¹⁸ om. S.P.D.

whanne he come þider, he gafe ande speke myche vnto¹ hem
 28 þat trowed; ande gretely he ouercome þo Iewes, opunly
 schewande bi scriptures þat Iesu Criste was.

19 ¹ Ande² hit bifelle, whanne Apollo was at Corynthy, þat
 Poule hade gone þo ouer contrees, ande kome vnto¹ Ephesum;
 2 ande he fonde summe of þo disciples, ande saide vnto¹ hem,
 If 3he³ haue taken þo Holygoste trowande? Ande þei sayde
 to hym, Bot we haue noghte harde if⁴ þo Holygoste es.
 3 Ande Poule saide, In whom þanne ben 3he baptised? Ande
 4 þei saiden, In þo bapteme of Iohn. Poule saide, Iohn
 baptised in bapteme of penaunce þo þupul, techande, þat
 þei schulde trowe in hym þat was to come efter hym, þat es,
 5 in Iesu. Ande whanne þei hade harde þis, þei wore baptised
 6 in þo name of oure Lorde Iesu Criste. Ande whanne Poule
 hade laide on hem hise hende⁵, þo Holygoste come vpon⁶ hem;
 7 ande þei speke wiþ tunges ande prophecyed. Ande alle þo
 8 men wore nerehande⁷ twelue. Ande Poule entered into þo
 synagoge, ande tristely he speke by þree monythis, disputande
 9 ande techande of þo kengdome of God. Ande⁸ for summe
 were indurate ande wolde noghte trowe, waryande⁹ þo way
 of God bfore þo multitude, he, goande fro hem, departed
 þo discipuls, disputande iche daye in þo scole of a tyraunte
 10 fro þo houre of sexte¹⁰ to þo houre of tenne. Ande þis he
 dide bi twoo 3ere; in so myche þat men þat wonned in Asye
 11 harde þo worde of God, boþe þo Iewes ande gentiles. Ande
 12 many vertewes did God by þo hende⁵ of Poule: in so myche
 þat men broghten sudaries [ande]¹¹ girdels from hise body, ande
 layde hem vpon⁶ þo seke, ande þe sekenes wente fro hem,
 13 ande þo wikked spirittes wente oute of men¹². Ande summe
 of þo exorcistes of þo Iewes þat wente aboute, assayde forto
 calle þo name of Iesu vpon⁶ hem þat hade yuel spirittes, &
 14 saide, We coniure 3owe bi Iesu whom Poule preches. Ande
 þer wore in a house of a Iewe, þat was prince of prestes, seuen
 15 sones þat diden þis. Ande þo wikked spiritte¹³ ansuerande

¹ to S.P.D. ² *C^m 19^m* in later hand, on erasure, C. *The xix c^o* in xvith
 cent. hand, S. ³ *we* P. ⁴ om. S.P.D. ⁵ *honde* S.P.D. ⁶ *on* S.P.D.
⁷ *ny honde* S.P.D. ⁸ fol. 54^b C. ⁹ *cursynge* S.P.D. ¹⁰ *þe sixþe* S.P.D.
¹¹ S.P.D. ¹² *hem* S.P. ¹³ *wicked spirite* repeated in marg. 1st corr. S.

saide, Iesu I knewe, ande Poule I knowe¹; bot who² ben
 3he? Ande þo man in whom þo³ fende was lepe to hem, 16
 ande he⁴ hade maisterschippe of boþe, ande was myghtye
 agayne, in so myche þat wonded ande naked þei fledde fro
 þo⁵ house. Ande þis was made knowne vnto⁶ alle þe Iewes 17
 ande gentiles þat dwelled atte Ephesy; ande grete drede felle
 vpon⁷ alle hem, ande⁸ þei loued þo name of oure Lorde Iesu.
 & many of þo trowande⁹ come, schriuande, ande schewande 18
 þer dedes. Ande many also¹⁰ þat¹¹ vsed curiosities broghte þer 19
 bokes, ande brente hem bifore alle: ande whanne þei hade
 acownted þo price of hem, þei fonde money of fifty thowsande
 penyes (þat es, so myche wore þei worþe in price). Ande so 20
 wexe þo worde of God ande was confermed. Ande whan þise 21
 wore ended, Poule purposed in spiritte to go vnto¹² Macedonye
 ande Achaye¹³, ande so forto goo vnto⁶ Ierusalem, ande saide
 to hymself, þat efter þat I haue ben þore, me bihoues
 to see Rome. Ande he¹⁰ sende two of þoo þat mynisterde 22
 unto⁶ hym, Tymothe ande Eraste, into Macedonye, ande he
 dwelled vnto⁶ a certayne tyme in Asye. Ande in þat tyme 23
 was grete turbacione of þo waye of God. For one, whos 24
 name¹⁴ was Demetrey, þat was a siluer-maker, ande made þo
 thabernacles of þo goddes¹⁵ Dyane of syluer, he gafe vnto⁶ þo
 warke-men grete money, ande called¹⁶ hem togider, ande 25
 saide vnto⁶ hem þat wore of þat¹⁷ crafte, 3e men, 3he wyten
 wele þat of þis crafte es oure getyng ande lyuyng. Ande 26
 3he seen ande heren, þat noghte onely at Ephesum, bot also
 alle þo multitude of Asye, he þis Poule bi his techinges haues
 turned, ande teches, þat þoo ben noghte goddes þat ben made
 wip hende¹⁸: ande noghte onely¹⁹ schal oure crafte perische 27
 ande be in reprove to vs; bot also þo temple of þo grete
 Dyane, oure goddes, schal be destroyed ande broghte to
 noghte, ande hire mageste schal be vndone, þo whiche alle
 Asie ande alle þo worlde worschippes. Ande whanne þise 28

¹ *knewe* S.P.D.² *what* S.P.D.³ *þe wicked* S.P.D.⁴ *om.* P.⁵ *þt* S.P.D.⁶ *to* S.P.D.⁷ *on* S.P.D.⁸ *fol. 55 C.*⁹ *þat troweden*S.P.D. ¹⁰ *om.* S.P.D.¹¹ *þt byfore* S.P.D.¹² *by* S.P.D.¹³ *fol. 119 S.*¹⁴ *d* in the margin, S.¹⁵ *þe goddesse* repeated in the marg. 1st corr. S.¹⁶ *cleped* S.P.D.¹⁷ *þe* P.¹⁸ *honde* S.P.D.¹⁹ *fol. 55^b C.*

wordes woren harde, þei wore fulfilled¹ wip² ire, ande þei
 29 cryed, sayande, þo grete Dyane of Ephesye. Ande þo cyte
 was fulfilled wip confusione: ande wip one hertte þei made
 an hastines into þo spectacle; ande þore þei toke Gaye ande
 30 Aristarke, men of Macedonye, þo felowes of Poule. Ande
 Poule wolde haue gone into þo puple, ande þo discipuls wolde
 31 noghte suffure hym go³. Ande summe of þo princes of Asye,
 þat wore hise frendes, sente vnto⁴ hym⁵ ande preyed hym⁵ þat
 32 he schulde [not]⁶ sytte atte þo spectacle. Ande summe cried
 ande saide oþerwise; ande þo chirche was confused⁷, ande
 many wiste noghte for whatte cause þei wore comen togider.
 33 Ande þei wipdrowe Alexander fro þo company, þe Iewes
 puttande hym forþe. Ande Alexander made token of cyllence
 wip hise honde, in wille forto⁴ schewe hise skille to þo puple.
 34 Ande onone as þei knewe þat he was a Iewe, onone was bot⁸
 as one voice of alle, fully two houres cryande, þo grete Dyane
 35 of Ephesye. Ande whanne þe scribe⁹ hade stilled þo com-
 panyse¹⁰, he saide, 3he men of Ephesie, whatte man es þat
 þat knowes noghte þo cytee of Ephesie worschippar of þo
 36 grete Diane, ande of Iouys hire childe? Ande siþen none
 may agaynesay þis, hit bihoues 3owe to be stille, ande to do
 37 no þinge folily. For 3e han broghte hider þise men, þat
 noþer are fownden¹¹ giltye, nor blasphemares¹² of 3oure goddes.
 38 Bot if Demetryus, ande þo warke-men þat ben wip hym,
 haue any cause agaynes any, gider hem wipoute-forþe¹³; ande
 þer¹⁴ ben proconsuls, late hem accuse þem togider bifore
 39 hem. Ande if any oþer þinge be þat 3he¹⁵ asche, in þo lawful
 40 chirche hit may be assoyled. Ande we ben in perele to be
 reprehendid of þo sedicione of þis daye, siþen þere es none
 blame-worþi, of whom we may gife skille (or¹⁶, wyte) of þis con-
 course. Ande whanne he hade saide þis, he lefte þo chirche.¹⁷

20 1 Ande¹⁸ efter þo grete noyse was stilled, Poule called¹⁹ þo
 discipuls, ande ammonested hem, ande bade hem fare wele;

¹ fyllyd S.D.² in S.P.D.³ to goo S.P.D.⁴ to S.P.D.⁵⁻⁵ om. S.P.D.⁶ S.P.D.⁷ fol. 119^b S.⁸ it S.P.D.⁹ fol. 56 C.¹⁰ cumpanye S.P.D.¹¹ foule S.P.D.¹² blasphemys S.P.D.¹³ Cf. *Vulg.* conventus forenses aguntur.¹⁴ om. S.P.D.¹⁵ he P.¹⁶ of P. ¹⁷ epistola follows, C.¹⁸ C^m 20^m in a later hand, in marg. C.the xx c^o in a xvith cent. hand, S.¹⁹ cleped S.P.D.

ande he wente forþe forto go to Macedonye. Ande whanne 2
 he hade gone þo¹ contrees, ande hade ammoneste hem wiþ
 myche gostly speche², he come vnto³ Grece, where⁴, whan he 3
 hade ben þree monythes ande schulde hafe schipped into
 Cyrie, þo Iewes wayted hym⁵; ande he hade cownseile of⁶
 summe⁷ to⁸ turne agayne by Macedonye. Ande wiþ hym 4
 felyschipte Sosy⁹, þo fadire of Pirry of Beroens, ande of men
 offe Thessalonye Aristarcus, ande Secunde, ande Gayus, ande
 Derbeus, & Tymothe; ande of men of Asye, Titicus ande
 Trophimus. Þise wente bifore, ande abode atte Troade. 5
 Ande we schipped efter þoo days of aȝym from Philippis, ande 6
 we come vnto³ hem to¹⁰ Troade in fyue days; ande þere we
 dwelled seuen days. Ande in one daye of þo sabbote, whanne 7
 we come forto³ breke brede, Poule disputed wiþ hem. Ande
 for þat he schulde go forþe in þo morneynge, he drowe olonge
 hise worde vnto þo¹¹ mydnyghte; ande many laumpes wore 8
 in þo cynacle¹², where we were gadired. Ande a ȝenge man, 9
 whos name was Eutyce, sete abouen vpon¹³ þo wyndowe.
 Ande whanne Poule [hade]¹⁴ longe disputed, ande he was in
 heuy slepe, he¹⁵ felle fro þo thridde cenakil downe, ande was
 borne vppe ande broghte deade. Ande whanne Poule come 10
 vnto³ hym, he laye vpon¹³ hym, ¹⁶ande he clipped hym¹⁶, ande
 saide, Bes¹⁷ noghte droued¹⁸; for his sowle es in hym. Ande 11
 þanne Poule ȝede, ande breke brede ande ete; ande whan he
 hade ynowghe spoken, vnto þo day was comen, so he wente
 forþe hise waye. Ande þo¹⁹ men þat were þer broghte þo 12
 childe Eutyce¹¹ lifande, ande þei wore gretely comforþed.
 Ande we wente into²⁰ a¹¹ schippe ande schipped into Asson, 13
 for þer schulde we fynde Poule: for so ordeyned he, forto
 make hise way bi þo londe. Ande whanne he fonde vs, 14
 alssone²¹ fro þepen²² he²³ wente vnto³ Mitylene. Ande fro 15

¹ om. D. þylke in marg. 1st corr. S. þylke P. ² spekyng S.P.D.
³ to S.P.D. ⁴ fol. 120 S. ⁵ fol. 56^b C. ⁶ between of and to
 erasure with some illegible letters in a later hand, C. ⁷ in marg. C.
⁸ þat he schulde S.P.D. ⁹ sofy P. Vulg. Sopater Pyrrhi Berœensis.
¹⁰ of S.P.D. ¹¹ om. S.P.D. ¹² senake S.P. ¹³ on S.P.D. ¹⁴ S.P.D.
¹⁵ & he S.P.D. ¹⁶⁻¹⁶ om. S.P.D. ¹⁷ be ȝe S.P.D. ¹⁸ troubyld S.P.D.
¹⁹ fol. 57 C. ²⁰ in S.P.D. ²¹ in asson S.P.D. ²² þeyn S.P. þen D.
²³ we S.P.D.

þeþen¹ we schipped, ande² þe nexte daye we come to³
 Contrachye⁴; ande þo toþer daye we hauende at Samum;
 16 & in þo toþer daye we comen vnto⁵ Milete. For Poule
 purposed forto ouerschippe Ephesum, þat he schulde noghte
 be taried⁶ in Asye. For he hastud, þat, if hit wore possibul,
 he myghte make þo day of Pentecoste atte Ierusalem.
 17 Ande fro Milete he sente vnto⁵ Ephesum, ande he clepud þo
 18 moste worþi of þo chirche. Ande whanne þei were comen
 vnto⁵ hym, ande þei ande he wore togider, he saide vnto⁵
 hem, 3he knowe how I haue ben wip 3owe in alle tyme⁷, fro
 19 þe firste daye in þo whiche I enterde into Asye, ande how
 I haue serued to God in alle mekenes, ande myldnes, & teres,
 ande temptaciones þat han fallen vnto⁵ me of þo waytynges
 20 of þo Iewes: ande how I haue noghte wipdrawne fro 3owe
 any profitabul þinge þat ne⁸ I haue schewed vnto⁹ 3owe,
 21 ande tawghte 3owe opunly & bi 3oure howses, wytnesande to
 þo Iewes [ande þo folke]¹⁰ into God penaunce, ande faiþe into
 22 oure Lorde Iesu Criste¹¹. Ande lo¹², I, þat am nowe bownden
 in spiritte, go into Ierusalem, noghte knowande what schal
 23 bifalle to me in hit, bot þat þo Holygoste wytnes to me
 be alle þo cytes, sayande¹³, þat bondes ande tribulaciones
 24 abiden me in Ierusalem. Bot I drede no þinge of þise, nor I
 make my life more precieuse þanne meselfe, whileste¹⁴ þat
 I ende my course ande mynistrynge of þo worde, þat I haue
 taken of oure Lorde Iesu Criste, forto¹⁵ wytnes þo gospelle of
 25 þo grace of God. Ande lo, nowe I wote þat 3he schal nomore
 see my face, 3he alle, bi whom I haue passed ande preched þo
 26 kengedame of God. Ande þerfore I wytnes 3owe þis daye,
 27 þat I am clene fro þo blode of 3owe alle. Forwhi I haue
 noghte letted, þat ne⁸ I haue schewed alle þo counseyle of God
 28 to 3owe. Takes kepe þerfore vnto⁵ 3oure-seluen ande to alle
 þo flokke, in þo whiche flokke þo Holygoste haues sette 3owe
 bischoppes, forto guuerne his chirche, þe whiche he boghte
 29 bi hise owne blode. For I wote þat efter my disses schal

¹ *peyn* S.P. *þen* D.
 Chium. ⁵ *to* S.P.D.

² *in* S.P.D.
⁶ *trayed* S.P.

³ fol. 120^b S.
⁷ *tymes* S.P.

⁴ *Vulg. contra*
⁸ *I ne* S.P.D.

⁹ fol. 57^b C. *to* S.P.D.

¹⁰ S.P.D.

¹¹ om. S.P.D.

¹² *also* P.

¹³ *wittnessynge to me precedes*, S.P.D.

¹⁴ *whylys* S.P.D.

¹⁵ fol. 121 S.

enter raiſchande wolues¹ amonge² 3owe, ande ſchal noghte³ spare vnto⁴ þo flokke of God; ande of 3oure-ſeluen ſchal riſe 30 men, ſpekande mys[turned]⁵ þinges, þat þei may lede diſciples efter hem. Wharfore beſ ware ande⁶ waker, ande holdes in 31 mynde þat bi thre 3ere nyghte ande daye I ceſſed noghte wiþ teeres monestande icheone⁷ of 3owe. Ande nowe I komaunde 32 3owe vnto⁴ God, ande to þe worde of his grace, þo whiche es myghty to edifye, ande forto gife heritage in alle hiſe halowes⁸. Siluer⁹, nor¹⁰ golde, or cloþe ¹¹þat 3oures was, I 33 haue noghte 3ernede, 3he wote wele: forwhi þat was nede to 34 me ande vnto þoo þat were wiþ me, þiſe hende han myniſterde¹¹. Alle I haue¹² ſchewed vnto⁴ 3owe, ¹³þat þoo þat þuſ 35 traueylen hit bihoues to receyue þo infirme (or, þo febul), ande alſſo forto þenke on¹³ þo worde of oure Lorde Ieſu, þo whiche¹⁴ he ſaide, þat hit es more bleſſed to¹⁵ gife þanne forto⁴ take. Ande whanne he hade ſaide alle¹⁶ þiſe, he 36 kneled ande preyed wiþ hem alle. Ande alle made a grete 37 wepinge, ande þei felle vpon¹⁷ hiſe nekke¹⁸, ande kiſſed hym, ſorowande moſte¹⁹ for þo worde þat he ſaide, þat þei ſchulde 38 noghte ſee more hiſ face. Ande þe[i]⁵ broghte hym vnto⁴ þo ſchippe.

Ande²⁰ whanne we ſchipped ande were wiþdrawen²¹ fro 1 **21** þer eyghne, righte courſe we come vnto⁴ Choum, ande þe nexte daye vnto⁴ Rodum, ande fro þepen²² to Patharam: ande 2 whanne we haden fownden þere a ſchippe þat wolde go into Fenyce, we wente into þat ſchippe. Ande whanne we 3 appered vnto⁴ Ciper, we lefte hit vpon¹⁷ þo lefte honde, ande ſchipped into Sirie, ande we come vnto⁴ Tyre; for þer ſchulde oure ſchippe be deſcharged. Ande þere, whanne we fonde 4 diſcipuls, we dwelled þere ſeuen dais: þo whiche diſcipuls

¹ *woluyſ* repeated in marg. 1st corr. S. ² *in to* S.P.D. ³ fol. 58 C.

⁴ *to* S.P.D. ⁵ S.P.D. ⁶ *ware ande* om. S.P. ⁷ *eche* S.P.

⁸ *halwyd* S.P.D. ⁹ *But syluer* S.P.D. ¹⁰ *&* S.P.D. ¹¹⁻¹¹ *of noone of*

3ow coueytyd I, as 3e ſelf wyten, ffor to nede of þinges þ^t I had & to hem þ^t weryn wiþ me mynystreden þeſe hondys S.P.D. ¹² *alle þeſe þinges haue I*

S.P.D. ¹³⁻¹³ *for men þ^t traueylen þuſ moten take ſeke men & haue mynde of*

S.P.D. ¹⁴ *for* S.P.D. ¹⁵ *more to* S.P.D. ¹⁶ om. S.P.D. ¹⁷ *on* S.P.D.

¹⁸ *nekke of poule* S.P.D. ¹⁹ fol. 121^b S. ²⁰ *C^m 2I^m* in a later hand in

the margin, C. *xxvi c^o* in a xvith century hand, S. ²¹ fol. 58^b C.

²² *þen* S.P.D.

saide to Poule bi spiritte, þat he schulde noghte go to
 5 Ierusalem. Ande whanne þo seuen dais wore gone, we wente
 forþe; ande alle þo discipuls, wiþ þer wyues ande childer,
 ledde vs vnto¹ we [come]² wiþouten þo cyte: & we kneled
 6 vpon³ þo banke of þo water, ande preyde; ande whanne⁴ we
 hade⁵ made oure haylsynge togider⁵, we wente into þo schippe,
 7 ande þei wente agayne vnto hers⁶. Ande we in opun
 saylynge descended fro Tyre vnto⁷ Tholomaydam; ande we
 8 haylsed⁸ oure breþer, ande dwelled with hem a daye. Ande
 vpon þo⁹ toþer daye we come vnto⁷ Cesarie; ande we enterde
 into¹⁰ þo howse of Philippe þo euuangeliste, þo whiche was
 9 one of þo seuen, ande we dwelled wiþ hym. Ande he hade
 10 foure doghter¹¹, virgynes, þat were prophetes. Ande whanne
 we haden dwelled þere bi summe dais, one come from þo
 Iewry, þo whiche was a prophete, ande his name Agab¹².
 11 He, whanne he come vnto¹³ vs, he toke þo girdel of Poule,
 ande bonde Poules hende¹⁴ ande hise fete, ande saide, þis sais
 þo Holygoste, þus schal þo Iewes þat ben in Ierusalem bynde
 þo man þat owes þis girdel, ande þei schal bitake hym into
 12 þe hende¹⁵ of nacyons. Ande whanne we harde þis, we ande
 þoo þat wore of þat place preyde hym þat he schulde noghte
 13 go vnto⁷ Ierusalem. Ande thanne ansuered Poule ande saide,
 What done 3he, þat 3he wepe ande disese myne hertte? I
 am redy noghte onely to be bownden, bot alsso forto dighe in
 14 Ierusalem for þo name of oure Lorde Iesu Criste. Ande
 [whanne] we myghte¹⁶ make no skille vnto hym to holde hym
 fro Ierusalem, we cessed, & saide, þo wille of God¹⁷ be done.
 15 Ande efter þise dais¹⁸ we¹⁹ wore redy, ande wente into Ieru-
 16 salem. Ande summe of þo disciples come with vs fro Cesarye,
 bringande with hem Iasone, wiþ whom we wore harbarowed,
 17 þo whiche was a man of Ciper & an olde discipul. Ande

¹ *til* with the *u* changed to *y* by a later hand, S. *til* P. *to* D. ² S.P.D.

³ *on* S.P.D.

⁴ *om.* P.

⁵⁻⁵ *taken leue eche at opur* S.P.D.

⁶ *to peyres* S.P.D.

⁷ *to* S.P.D.

⁸ *saluyd* S.P.D.

⁹ *þat* S.P.D.

¹⁰ *om.* S.P.D.

¹¹ *deghter* (?), fol. 59 C.

¹² *agabbo* P, in S. *bo* inserted

above the line.

¹³ *to* S.P.D. fol. 122 S.

¹⁴ *hondys* S.P. *honde* D.

¹⁵ *hond* S.P.D.

¹⁶ *my3te* not D.

¹⁷ *oure lord* P., in marg., 1st corr. S.

¹⁸ *dayis* with *is* expunged, D. *day* S.P.

¹⁹ added above the line, 1st

corr. S. *om.* D.

whanne we come vnto¹ Ierusalem, gladly receyued vs þo
 breþer. Ande on þo secunde daye wente Poule² wip us vnto¹ 18
 Iame, ande alle þe eldars wore gadired togider. Ande whan 19
 he hade hailsed³ hem, he tolde vnto¹ hem þat God hade done
 by his mynistrynge in nacyons. Ande⁴ þei, whanne þei 20
 harde þis, þei loued God, ande þei saide vnto¹ hym, Sees þow,
 broþer, how many [þowsande]⁵ of þe Iewes trowden; ande
 alle ben filowers of þo lawe; ande þei haue harde of þe, þat 21
 þow teches discencyone (or, diuerste) fro Moises of þo Iewes
 þo whiche are bi nacyons: þat hem owes noghte to circum-
 cide þer childer, nor forto¹ go⁶ as þei ben wonte. What 22
 þanne⁷? a multitude⁸ soþely schal be gaderde togider, for þei
 schal here þat þow erte comyn. Do þerfore þat we saye: 23
 Wip vs ben foure men þat has on hem [v]owe⁹; take þise, 24
 ande halow þe wip hem, ande gife¹⁰ þow in hem þat þei
 schaue þer heuedes: ande alle ¹¹schal knowe, þat what þei
 haue harde of þe ben fals; bot also þei¹¹ schal¹² knowe, þat
 þow gos ande kepes þo lawe. Ande of þoo þat trowen of þo 25
 nacyons, we haue writen, demande þat þei abstene hem fro
 þinge þat es sacrificed vnto¹ idoles, ande fro blode, ande fro
 beeste þat es chokud in blode, & fro fornycacyone. Thanne¹³ 26
 Poule toke þise men, ande whanne he was pur[ifie]de¹⁴ þo
 nexte daye¹⁵ efter he wente¹⁶ wip hem into þo tempul, schew-
 ande þo fulfillynge of þo dais of þo purificacyone, vnto¹ þat
 offeringe wore offerde for icheone of hem. Ande whan þo 27
 seuen dais wore ended, þo Iewes þat wore of Asie, whanne þei
 see hym in þo temple, þei stired¹⁷ alle þo puple, ande keste¹⁸
 þer hondes on hym criande, 3he men of Israel, helpes: þis es 28
 þo man þat teches in iche place alle maner of men agayne þo
 puple, þo¹⁹ lawe, ande þis place²⁰: & also he haues broghte
 þo gentiles into þo temple, ande has filed þis holy place. For 29
 þei see one Trophyme in þo cyte, þo whiche was a man of

¹ to S.P.D. ² fol. 59^b C. ³ salowyd S.P.D. ⁴ & whan þei had
 herd S.P. ⁵ P. þowsund in marg. 1st corr. S. ⁶ above the line, C.
⁷ þarfore is S.P. ⁸ fol. 122^b S. ⁹ S.P.D. nowe C. ¹⁰ put S.P.D.
¹¹⁻¹¹ om. S.P.D. ¹² alle schal P. alle in marg. 1st corr. S. ¹³ þat D.;
 þan on erasure, 1st corr. S. ¹⁴ S.P.D. purueyde C. ¹⁵ fol. 60 C.
¹⁶ 3ede S.P.D. ¹⁷ meuyd S.P.D. ¹⁸ putte S.P.D. ¹⁹ & þe S.P.
²⁰ om. S.P.

Ephesy, with hym, ande þei supposed þat Poule hade broghte
 30 hym into þo temple. Ande alle þe cyte was stired¹, ande
 grete concourse of þo puple was made: ande þei toke Poule
 ande drowe hym wiþouten þo temple: & onone wore þo
 31 3hates sparred². Ande whileste³ þei wore aboute forto slee
 hym, worde come vnto⁴ þo tribune of þo companye, þat alle
 Ierusalem es confonded⁵. (Tribune was he called⁶ þat hade
 32 a þowsande knyghtes at his ledinge.) Ande he toke hise
 knyghtes ande centuryons onon, ande wente⁷ vnto⁴ Ieru-
 salem: ande whan þei see þo tribune ande þo knyghtes, þei
 33 cessed forto smyte Poule. þanne þo tribune toke⁸ Poule,
 ande bade þat he schulde be bownden wiþ twoo chenys, ande
 34 asched what he was, ande whatte þat he hade done. Ande
 diuersite of cryynge was amonge⁹ þo company, for summe
 saide one, ande summe an-oþer. Ande whanne þo tribune
 myghte noghte knowe þo soþe for¹⁰ grete noyce, he bade þat
 35 he schulde be ledde into⁴ þo castels¹¹. Ande whanne he
 come vnto⁴ þo grees, bifelle, þat Poule was¹² borne¹³ of þo
 36 knyghtes for þo strenkthe of þo puple. For grete multitude
 37 of þo puple filowed, criande, Undo hym (or, slee hym). Ande
 whanne Poule biganne to come into þo castels¹¹, he saide
 vnto⁴ þo tribune, If hit be leffulle þat I speke sumwhat vnto⁴
 þe? Ande þo tribune saide, Kannes þow speke of Grewe?
 38 Arte þou noghte, he saide, þo Egipcyene, þat bifore þise dais
 raysed grete noyce, ande ledde into¹⁴ deserte foure þowsande
 of men sicaryens? (Sicariens wore men þat maden fauchons
 39 or lytel swerdes.) Ande Poule saide vnto⁴ hym, I soþely am
 a Iewe, of Tharse of Cilyce, a buriase of a cyte þat es noghte
 vnknowne: I prey þe þat I may speke vnto þo puple.
 40 Ande¹⁵ whanne þo puple¹⁶ gafe hym leue forto⁴ speke,
 Poule, stondande in þo grees, wiþ hise honde he bekkende
 vnto⁴ þo puple; ande¹⁷ whanne grete¹⁸ stillynge was, he speke

¹ *meuyd* S.P.D.² *closyd* S.P.D.³ *whyles* S.P.D.⁴ *to* S.P.D.⁵ fol. 123 S.⁶ *clepyd* S.P.D.⁷ *3ede* S.P.D.⁸ fol. 60^b C.⁹ *in* S.P.D.¹⁰ *for þe* P.¹¹ *castel* S.P.D.¹² *he was* in marg. 1st corr. S; in text, P.¹³ *up* follows, P; above the line, 1st corr. S.¹⁴ *into þe* S.P.D.¹⁵ Chap. xxii. begins here in all the mss. *xxvii c^o* in a late hand, S, erasure in marg., C. *C^m xxii* P.¹⁶ *tribune* S.P.D. *Vulg. ille.*¹⁷ *C^m 22^m* in marg. later hand, C.¹⁸ *þe gr.* P.

in þo tunge of Ebrewe, ande¹ saide, 3he men, breþer ande 1 **22**
 fadirs, heres what skille I schewe vnto² 3owe. Ande whanne 2
 þei harde þat³ he speke in þo tunge of Ebrewe, þei helde hem
 þo more stille: ande he saide, I am a man, a Iewe borne in 3
 Tharse of Silice, ande norisched in þis cyte biside þo fete of
 Gamalyel. I was tawghte ande lernud⁴ efter þe verite of my
 fadires⁵ lawe, ande filowar of þo lawe as 3he alle ben todaye:
 ande þis waye I pursewed vnto þo dead⁶, byndande⁷ ande 4
 bitakande to priones men ande wymmen. As þo prince of 5
 prestes beres wytnes vnto² me, ande alle þo mooste worþi: of
 whom I toke epistels ande letters, ande wente vnto² þo⁸
 breþer into Damaske forto bringe hem from þeþen⁹ bownden
 into Ierusalem, þat þei schulde be punysched. Ande hit 6
 bifelle, as I wente, ande¹⁰ neghed vnto² Damaske, ¹¹ymiddes
 þo way¹¹, sodenly vmschone¹² me grete lighte fro heuen. Ande 7
 [fallande]¹³ vnto² þo erthe I harde a voyce sayande vnto² me,
 Saule, Saule, wharto pursewes þow me? Ande I ansuered, 8
 Who erte þou, Lorde? Ande he saide vnto² me, I am Iesu
 of Nazareth, whom þat¹⁴ þow pursewes. Ande þoo þat wore 9
 wiþ me seen lighte, bot þei harde noghte his voice þat speke
 wiþ me. & I saide, What schal I do, Lorde? Ande he saide 10
 vnto² me, Rise, ande go into Damaske; ande þer schal be
 saide vnto² þe of alle þinges þat¹⁵ þe bihoues to do. & 11
 whanne I myghte noghte se for clerte of þat lyghte, I was
 ledde bi þo¹⁴ honde of my¹⁶ felowes, ande so I kome vnto²
 Damaske. Ande a¹⁷ man whos name was Ananye, he bi þo 12
 lawe hade wytnes of alle þo¹⁴ Iewes, þat dwelled þore, ande he 13
 come to me, ande¹⁸ seid to me, Saule broþer, biholde ande se.
 Ande I in þo same houre bihelde vpon¹⁹ hym. Ande he 14
 saide, þo²⁰ God of oure fadires haues bifore-ordeyned þe forto
 knowe hise wille, ²¹& forto see hise rightwise²¹, ande forto here
 hise voyce of hise mouþe. For þou schalt be wytnes of hym 15
 vnto² alle men of þo¹⁴ þinges þat þow haues sene ande harde.

¹ fol. 123^b S.² to S.P.D.³ fol. 61 C.⁴ leryd S.P.D.⁵ fader S.P.D.⁶ deþ S.P.D.⁷ y bownde S.P.D.⁸ om. D.⁹ þenS.P.D. ¹⁰ I S.P.¹¹⁻¹¹ in myddil of þe day S.P.D.¹² byschone S.P.D.¹³ fallynge S.P.D.¹⁴ om. S.P.D.¹⁵ what S.P.¹⁶ fol. 61^b C.¹⁷ fol. 124 S.¹⁸ ande seid to in different ink, on erasure, C.¹⁹ on S.P.D.²⁰ erased S. om. P.²¹⁻²¹ om. S.P.D.

16 Ande nowe, wharto taries þowe? Rise, ande be baptised¹,
 ande wasche þi synnes, ande calle² vponne³ hise name þat þus
 17 haues schewed vnto⁴ þe. Ande hit bifelle, þat, whanne I
 turned agayne into Ierusalem ande preyde in þo temple, þat
 18 I was stonyed in mynde; ande me þoghte I harde hym
 sayande vnto⁴ me, Haste þe, ande go oute swiftly⁵ of Ieru-
 salem, for þei schal noghte receyue þo⁶ wytnessinge of me.
 19 & I saide, Lorde, þei knowne þat I am he þat sperred⁷ in
 prisone & betty bi þo synagoge⁸ hem þat trowed⁹ in þe:
 20 ande whanne þo blode of Stephyn þat was þi witnes was
 schedde, I was þore, ande assented vnto⁴ hise slaughte; ande
 21 I kepped þo clopes of hem þat slowe hym. Ande he saide
 22 vnto⁴ me, Go, forto alle nacyns I schal sende þe¹⁰. þo
 companye harde hym vnto⁴ þis worde, ande þei lifte vppe þer
 voice, ande cried, Undo hym (or¹¹, delyuer hym) oute of þo
 23 erthe: for hit es noghte leffulle þat he schal life. Ande
 whanne þei maked þis crye, ande keste forþe þer clopes, ande
 24 smote vppe poudre into þo ayre, þo tribune bade to¹² lede
 hym into þo castels, ande forto bete hym wiþ scourges, ande
 forto¹³ touremente, þat he myghte wyte for what cause suche
 25 crynge was made agayne hym. Ande whanne þei hade
 streyned hym in þoo¹² bondes, Poule saide vnto⁴ þo centurione
 þat stode bi hym, Is hit leffulle vnto⁴ ȝowe so forto scourge
 26 ande bete a man Romaine þat es noghte dampned? Ande
 whanne þo centurio harde þis, he wente vnto⁴ þo Tribune,
 ande saide vnto² hym, What schalte þow do? þis man es
 27 a Romaine. & þo tribune come vnto⁴ hym ande saide¹⁴, Say
 28 me if þow be a Romaine. Ande he saide, ȝhe. Ande þo
 Tribune saide, Lyghtly sais þou þat þow erte a buriase of
 Rome; I haue goten þis cyte¹⁵ wiþ myche money. Ande
 29 Poule saide, Ande I am borne Romaine. Ande onone þoo¹⁶
 þat schulde hafe tourmented hym wente fro hym; ande þo

¹ baptizest P.² clepe S.P.D.³ on S.P.D.⁴ to S.P.D.⁵ schyftely P.⁶ þi S.P.D.⁷ closyd S.P.D.⁸ synagogys S.P.D.⁹ þ^t trowed expunged follows, S.¹⁰ fol. 62 C.¹¹ and S.P.D.¹² om. S.P.D.¹³ fol. 124^b S. to S.P.D.¹⁴ seyde to hym S.P.D.¹⁵ cytee crossed through with borcheschep in marg. 1st corr. S. burscheschep P.¹⁶ þo ilke S.P.

tribune dredde, efter þat he harde þat he was a Romaine, ande for he hade so bownden hym.

Ande¹ þo day efter þo Tribune wolde knowe certaynly² 30
for what cause he was accused of þo Iewes. He lowsed hym,
ande called togider³ þo prestes ande alle þo cownseile, ande
broghte forþe Poule, ande sette hym amonge hem. Ande 1 **23**
Poule, lokande vnto⁴ þo cownseile, saide, 3he men, breþer, I in
alle gode conscience hafe lifed bifore God vnto þis daye.
Ande Ananye, þo prince of prestes, bad to þoo þat stode 2
nere⁵ hym forto smyte hise mowþe. þanne⁶ sayde Poule 3
vnto⁴ hym, þow⁷ wall whited⁸, Godde schal strike þe. Ande
þou syttande demes me efter þo lawe, ande agaynes þe lawe
þow biddes þat I be smyten. Ande þoo þat stoden by 4
saiden⁹ vnto⁴ Poule, Waries¹⁰ þow þo souereyne preste¹¹?
Ande Poule saide, I¹² wiste noghte, breþer, þat he was prince 5
of prestes. For¹³ hit es writen, þow schalte noghte warye¹⁴
þo prince of þi flokke¹⁵. Ande whanne Poule knewe¹⁶ þat one 6
partye of þoo þat wore gadired þer was of þo Pharisens, ande
an-oþer of þo¹⁷ Saducens, he cried in þo cownseyle, 3he men,
breþer¹⁸, I am a Pharisene, þo sone of a Pharisene, of þo hope
ande of þo resurrecyone I am demed. Ande whanne he hade 7
saide þise, onone¹⁹ was made a²⁰ discencyone [bitwixe]²¹ þo
Pharisens ande þo¹⁷ Saducens, ande so þo multitude was
diuersed ande twynned. þo Saducens saide, þat þere schulde 8
no resurreccyone be, ande þat þer was nouþer awngel nor²²
spiritte: ande þo Pharisens saide þo reuerce þat boþe þise
was. Ande grete crynge was made: ande sum of þo Pharises 9
faughte, sayande, We fynde none²³ yuel in þis man: what
þofe²⁴ a spirytte hafe spoken vnto⁴ hym, or an²⁵ awngel?

¹ in marg. *ye xxiii c^o* in a xvith cent. hand, S. *C^m xxiii P.* ² *more c.*
S.P. ³ fol. 62^b S. ⁴ *to* S.P.D. ⁵ *nyȝ* S.P.D. ⁶ *C^m 23* in marg.
in a later hand, C. ⁷ *if þow* C, om. S.P. *ȝif* (crossed through) þou D.
⁸ *whithyt wall* (on erasure, 1st corr.) *wyte* (crossed through) S. *wyte wel* P.
⁹ *seyden* (on erasure, 1st corr. S.), follows *Poule*, S.P. om. D. ¹⁰ *corsest*
P.D., in marg. 1st corr. S. ¹¹ *prest of god* P. *of god* in marg. S.
¹² erased; inserted after *not*, S. ¹³ fol. 125 S. ¹⁴ blank space of $\frac{3}{4}$ in. P.
cursest on erasure in a later hand, S. ¹⁵ *folke* S.P.D. ¹⁶ in marg. C.
¹⁷ om. S.P.D. ¹⁸ *& br.* S.P.D. ¹⁹ *on-* above the line, in different ink, C.
²⁰ om. S.P. ²¹ S.P. *bytwise* D. *byfore* C. ²² *ne* S.P. ²³ fol. 63 C.
²⁴ *ȝif* ²⁵ *eny* S.P.D.

- 10 Ande whanne grete discencyone was amonges hem, þo
 tribune dredde hym þat Poule schulde be alle todriuen¹
 amonge hem; ande he bade knyghtes to goo ande take hym
 fro myddes of hem, ande forto lede hym into þo castels².
 11 Ande in þo nyghte efter Criste stode bi hym, ande saide, Be
 stedfaste, for as þow haueste wytnessed of me in Ierusalem, so
 12 bihoues þe to wytnes at Rome. Ande whanne daye was
 comen, summe of þo Iewes gadured hem togider, ande made
 a vowe amonge hem, sayande, þat þei schulde nouþer³ ete nor
 13 drinke vnto⁴ þei hade slayne Poule. Ande þei wore mo
 þanne fourety men þat made þis coniuracyone ande þis oþe.
 14 Þise men ȝode to þo princes of prestes ande þo eldars, ande
 sayde, We han made a vowe, þat we schal nouþer⁵ ete nor⁶
 15 drinke to⁷ we haue slayne Poule. þerfore make ȝhe knowne
 vnto⁴ þo tribune wiþ þo cownsel, þat he bringe hym forþe
 vnto⁴ vs as we schulde knowe more certaynly of hym: ande
 16 we, or he come to vs, ben redy forto slee hym. Þis harde
 a childe þat was Poule sister sone; he come into þo castels⁸
 17 ande tolde Poule of þis. Ande Poule called vnto⁴ hym one
 of þe centuryons, ande saide, Lede þis childe to þo tribune,
 18 for he haues sumwhat to telle vnto⁹ hym. Ande he toke
 hym, ande ledde hym to þo tribune, ande saide, Poule þat es
 bownden preyde me to bringe þis childe vnto⁴ þe, for he
 19 haues to speke wiþ þe. Ande þo tribune toke þo hande of
 þo childe, ande wente wiþ hym biside, ande saide vnto⁴ hym,
 20 What haues þow to¹⁰ telle vnto⁴ me? Ande he saide, þo
 Iewes han¹¹ accorded to preye þe, þat þow bringe forþe to-
 morne Poule into þo conseyll, as if þei wolde wyte more
 21 wyterly¹² of hym. Bot trowe hem noghte: for moo þanne
 fourty men lyne in wayte for hym, þo whiche¹³ han made
 a vowe, nouþer to ete nor drinke to¹⁴ þei¹⁵ haue slayne hym:
 ande now ben þei redy, ande abiden þi biheste ande þi wille.
 22 Ande þo¹⁶ tribune lete þis childe go, ande bade hym þat he
 schulde telle vnto⁴ none þat he hade made þis knowne vnto⁴

¹ to ryfyn S.P.D.² castel S.P.³ neyþer S.P.D.⁴ to S.P.D.⁵ neyþer P. fol. 125^b S.⁶ no P.⁷ tyl S.P.D.⁸ castel S.P.D.⁹ fol. 63^b C; om. S.P.D.¹⁰ for to S.P.D.¹¹ beþ S.P.D.¹² sykyrlyS.P.D. ¹³ whulke S.D.¹⁴ tul S.P.D.¹⁵ þei sle hym S.P.D.¹⁶ om. P.

hym. Ande he called two¹ centurions, ande saide to hem, 23
 Makes redy two hundreth knyghtes forto go vnto² Cesarye,
 ande seuenty horse-men, ande spere-men two hundreth, fro
 þo þridde houre of þo nyghte; ande make redy 3our bestes, 24
 þat 3he may sette Poule on one ande lede saufe³ vnto Felix
 þo mayer⁴, ande wrote a letter in þis maner of wordes: 25
 Claudius Lysias to gode Felix gretes wele (or, 3ernes⁵ hele). 26
 þis man þat was taken of þe Iewes⁶, ande in poynte to be 27
 slayne of hem, I⁷, in þo mene tyme comande, toke hym fro
 þer hende⁸, for I knewe þat he was a Romain. Ande for 28
 I wolde knowe þo cause þat þei keste agayne hym, I ledde
 hym into þer⁹ counseyle. And I fonde þat he was accused of 29
 þo questions of þer lawe: bot I fonde hym no þinge worþi
 þo deþe nor þat bere cryme vnto² þo Iewes. Ande whanne 30
 hit was tolde me of þo waytynges þat þei ordeyned agayne
 hym, I sende hym vnto² þe, ande biddande vnto² þe accusars
 þat þei telle þer⁹ pleynte bifore þe. Ande þo knyghtes, as 31
 hit was boden¹⁰ to hem, þei toke Poule, ande ledde hym into
 Antipatridem. Ande þo toþer day þei lefte þer þer¹¹ horses¹² 32
 forto² go wiþ hym, ande þei 3ode vnto² þo castels. Ande 33
 whanne þei wore comen vnto² Cesarie, ande hade gifen þe
 letter vnto² þo mayre¹³, þei sette bifore hym Poule. Ande 34
 whanne he hade redde þo letter, ande asched of what contre
 he was; ande whanne he knewe þat he was of Cylyce, he 35
 saide, I schal here þe whan þine¹⁴ accusars comen. Ande
 he bade kepe hym in þo mote-halle of Herowde (þo place
 þere Heroude demed).

Ande¹⁵ efter fiue dais come þo prince of prestes Anany **24**
 with summe of þo elders, and wiþ one Tertullo, an orator
 (þat es, a¹⁶ motar or aduoket); þise wente vnto² þe maire¹³
 agaynes Poule. Ande whanne Poule was sommunde, 2
 Tertullus biganne to accuse Poule, ande saide vnto² þe
 mayre¹³, Siþen we ben in meke¹⁷ pece bi þe, ande many þinges

¹ to P. ² to S.P.D. ³ hym faste S.P. ⁴ fol. 126 S. *marye P.*

⁵ *desyreþ* S.P.D. ⁶ fol. 64 C. ⁷ & S.P.D. ⁸ *honde* S.P.D. ⁹ þe S.P.D.

¹⁰ *bedyn* S.P.D. ¹¹ om. S.P. ¹² *hors* S.P.D. ¹³ *marye P.* ¹⁴ þi S.P.D.

¹⁵ in marg. *C^m 24* in a later hand, C. þe *xxiii c^o* in a *xvith* century hand, S.

¹⁶ fol. 64^b S. ¹⁷ *much* S.P.D.

3 ben correctud by þi prouidence, euermore¹, gode Felix, we
 4 han receyued þise wiþ alle dedis of þankes. Ande þat I no
 5 lenger tarye þe², I prey þe, here þis³ for þi godenes. We
 haue fownden þis wikked man, ande styrande sedicione vnto⁴
 alle þo Iewes in alle þo worlde, ande autor of þo sedicione of
 6 þo secte⁵ of Nazarens: ande oure temple has he⁶ ben aboute
 forto⁴ file. Ande whanne we haden taken hym, we wolde
 7 haue iuged hym efter oure lawe. Ande þo tribune Lysias
 kome, and toke [hym]⁷ oute of our hende⁸ with grete
 8 strenkthe, ande bade hise accusars come vnto⁴ þe, of whom
 þow may knowe, demande of alle þise, of þo whiche we
 9 accusen hym. Ande þo Iewes saiden also þat þus hit was.
 10 Ande þo mayre made token to Poule to speke, and Poule
 ansuered, Of many 3here I þat haue knowne þe iuge vnto⁴
 þis flokke⁹, [in a good wille I]⁷ schal make satisfaccyon for
 11 me bfore þe: þow may wele knowe þat no moo days ben
 12 vnto⁴ me bot¹⁰ twelfe siþen I come fro Ierusalem. Ande in
 þo temple þei han noghte fownden any disputande wiþ me or
 elles makande¹¹ any concourse of company, nouþer in þo
 13 temple, nor in þo synagoge, nor in þo cyte. Nor þei may
 14 proue þinges þat þei accusen me of vnto⁴ þe. [Ande I know-
 leche to þe]⁷, þat efter þo secte þat þei callen heresie, I haue
 so serued to God my fadire þat I trowe vnto⁴ alle þat ben
 15 wryten in þo lawe ande þo prophecy: hafande my hope in
 God, in¹² þo¹³ whiche also hemselu en abiden þo resurreccione
 16 þat es forto⁴ come boþe of þo¹⁴ gode ande þo yuel. In þis
 also I studye forto haue conscience to God euermore, ande
 17 to men also wiþouten offendikel. Ande efter many 3here¹⁵
 I come vnto⁴ my nacyon forto do almes, ande forto do myne
 18 offeringes ande myne auowes: in þo whiche þei fonde me
 purified in þo temple, noghte wiþ grete companye, nor wiþ
 noyce. Ande þei toke me, cryande ande sayande, Vndo oure
 19 enmye. And summe Iewes of Asye, whom hit bihoued

¹ *and* euermore S.P.D.C. fol. 126^b S.² in marg. C.³ *us* S.P.D.⁴ *to* S.P.D.⁵ *seete* D. *cytee* S.P.⁶ *he haþ* S.P.D.⁷ S.P.D.⁸ *honde* S.P.D.⁹ *folke* S.P.D.¹⁰ *þan* S.P.D.¹¹ *me makynge* follows*companye*, S.P.D.¹² *& in* S.P.D.¹³ om. S.P.¹⁴ fol. 127 S.¹⁵ *3eeres* with *s* in a later hand, S. *3eeres* P.

nowe forto¹ be redy bifore þe, & forto accuse, if þei haden
 oghte agaynes me, or elles say þise hemseluen, if þei haue 20
 fownden any wikkednes in me, siþen I stonde here in þo
 conseyle, bot onely of þis one voyce, þat I cried stondande 21
 amonges hem and sayande, I am demed of ȝowe of þo resur-
 reccione of deade². & Felix differde hem þat accuseden hym, 22
 for he kn[e]we³ how hit was, ande he saide to hem, Whanne
 þo tribune Lysias komes, I⁴ schal here ȝowe. Ande he bade 23
 vnto¹ a centuryone forto kepe Poule, ande þat he schulde
 haue reste; ande þat none of hem⁵ schulde be lette forto
 mynister vnto¹ hym. Ande efter summe dais Felix come 24
 wiþ Drusille, hise wife, þo whiche was a Iewes, ande called⁶
 Poule, ande harde of hym þo faipe in oure Lorde Iesu Criste.
 Ande whanne he disputed of rightwisenes, ande chastite, 25
 ande þo dome þat was forto¹ come, Felix was ferde, ande
 ansuered, Go nowe at þis tyme, for in a⁷ couenabul tyme
 I schal calle þe. Ande Felix supposed that Poule schulde 26
 gife hym summe moneye: and þerfore often tyme he called
 hym, and speke with hym. Ande⁸ efter þat Felix hade 27
 fynished hise two ȝhere in hise office, he hade a successoure
 whos name was called Festus. Ande for Felix wolde haue
 þanke of þo Iewes, he lefte Poule bownden in bondes.

Ande⁹ whanne Festus þanne come into þo contre, efter þo 1 **25**
 bridde daye he wente vnto¹ Ierusalem fro Cesarye. Ande 2
 þo princes of prestes come vnto¹ hym, and þo firste & þo
 moste worþi of þo Iewes, agayne Poule. Ande þei preyde
 hym, aschande grace agayn hym, þat he schulde bidde hym 3
 be broghte into Ierusalem, settande waytynges forto slee hym
 in þo waye. Ande Festus ansuered, þat Poule schulde be 4
 kepped in Cesarye, ande þat hymseluen¹⁰ schulde hastily go
 þider. Ande⁷ þerfore, he saide, þoo þat ben myghty¹¹ in 5
 ȝowe¹², kome þei¹³ also. Ande if⁷ þer be any cryme in þo
 man, accuse þei hym. And he dwelled amonge hem days 6
 no mo bot eghte or tenne. Ande he wente into Cesarye,

¹ to S.P.D.² þe d. S.P.³ S.P.D. knowe C.⁴ fol. 65^b C.⁵ hyse S.P.D., erasure of *his* follows, C.⁶ *prayed for to see* S.P.⁷ om. P.⁸ fol. 127^b S.⁹ in marg. *C^m 25* in a later hand, C. *xxv c^o* on erasurein a xvith century hand, S.¹⁰ *he h.* S.P.¹¹ fol. 66 C.¹² *in ȝowe*

om. S.P.D.

¹³ om. S.P.D.

ande þo toþer daye he sate in his sete of dome, ande bade þat
 7 Poule be broghte forþe. Ande whanne he was broghte forþe,
 Iewes¹ þat komen fro Ierusalem stoden aboute hym, castande
 agayne hym many grete causes, þo whiche þei myghte noghte
 8 proue; for Poule made his skille agayne, sayande, þat nouper
 I haue synned agayn þo lawe of þo Iewes, nor agayne þo
 9 temple, nor agayne þo Cesar. Ande Festus, in wille forto
 gife grace vnto² þo Iewes³, ande forto haue þanke of hem,
 ansuered vnto² Poule and saide, Wilte þou go vnto² Ieru-
 10 salem, ande þer be iuged of þise bifore me? Ande Poule
 saide, I stonde atte þo demynge-place of þo Cesare, where hit
 behoues⁴ me forto² be demed. I haue noghte noyed vnto²
 11 þo Iewes, as þow wele knowes. Ande if I haue noyed or done
 any þinge worþi þo deþe, I recuse⁵ noghte to dye. Bot if
 I haue done no þinge þat þei accuse me of, none may gife me
 12 vnto² hem. Vnto² þo Cesar I appele. þanne Festus spake
 wiþ hise cownseyle, and ansuered, þow haues appeled vnto²
 13 þo Cesar, ande to þo Cesar schalte þow go. Ande whanne⁶
 summe days wore passed, þo kenge Agrippa ande men of
 Baronye⁷ come vnto Cesarie to Festus, forto hayls hym.
 14 And whanne þei hade ben þore many dayes, Festus tolde
 vnto² þo kenge of Poule, & sayde, þer was a man lefte
 15 bownden of Felix: for⁸ whom, whanne I was at Ierusalem,
 þo princes of prestes ande þo elders come vnto² me, aschande
 16 dampnacione agaynes hym. To whom I ansuered, þat hit es
 noghte custome vnto² þo Romainys to⁹ dampne any man, to¹⁰
 he þat es accused haue presente hise accusars, and alsso þat
 he haue place forto defende hym, forto ansuere vnto² þo
 17 crymes þat ben putte vpon¹¹ hym. Ande whanne þei come
 hider wiþouten any tarynge, I sate on þo toþer day forto
 18 deme, and I bade hym forto be broghte forþe¹². Of whom,
 whanne hise accusars stode bifore me, I fonde no cause of þo
 19 whiche I supposed ille¹³. Bot summe questions¹⁴ of his super-
 sticione þei hade agayne hym, and specially of one Iesu, þat

¹ þe i. S.P.² to S.P.D.³ nor aȝen þe pepel follows, expunged, S.P.⁴ fol. 128 S.⁵ refuse S.P.D.⁶ fol. 66^b C.⁷ Vulg. Agrippa rex et

Bernice.

⁸ in marg. C.⁹ for to S.P.¹⁰ til (on erasure, S.) P.¹¹ on S.P.¹² to us S.P.D.¹³ yuel S.P.D.¹⁴ questyoun S.P.D.

es deed, whom Poule affermed forto life. Ande for I was 20
 in doute of þis question, I asched if he wolde go vnto¹ Ieru-
 salem and be iuged þore of þise². Ande Poule appeled, & 21
 forto kepe hit vnto¹ þo knowynge³ of þo Auguste, I bade
 kepe hym⁴ to I sende hym⁵ vnto þo⁶ Cesar. Ande Agrippa 22
 saide to Festus, I wolde alsso here þat man. ⁷Ande Festus
 ansuered⁷, Tomorne þow schalte here hym. Ande vpon⁸ þo 23
 toþer daye, whanne Agrippa ande þo men of Beronye wore
 comen with grete 3erneyng⁹, ande wore enterd¹⁰ þo audy-
 torye, wiþ þo tribunes ande þo principal men of þo cyte, at þo¹¹
 bidynge of Festus Poule was broghte forþe. Ande Festus 24
 saide, Kenge Agrippa, ande 3he alle þat ben here wiþ vs, 3he
 sene þis man, of whom alle þo multitude of þo Iewes speke
 vnto¹ me at Ierusalem, aschande & criande þat he schulde no
 lenger life. Ande I fonde no þinge þat he wore worþi þe 25
 deþe fore. Ande for he haues appeled, I haue demed to
 sende hym vnto¹² Auguste. Bot in certayne what I may 26
 write to my lorde haue¹³ I noghte. Ande for þis cause I
 haue¹¹ broghte hym forthe vnto¹ 3owe, and specially vnto¹
 þo kenge Agrippa, þat I¹⁴ may asche hym bifore 3owe, ande
 þat I may knowe what I schal write. For wiþouten resone 27
 me þenke¹⁵ to sende hym bownden, ande noghte forto telle þo
 cause.

Ande¹⁶ þo kenge Agrippa saide vnto¹ Poule, Hit es I **26**
 sufferde þat þow speke for þiseluen. þanne Poule spredde
 hise hende obrode¹⁷, and gafe his skille, ande saide, Of alle þo 2
 þinges¹⁸ þat I am accused of þo Iewes, kenge Agrippa, I
 suppose me blessed ande clene¹⁹ bifore þe, siþen²⁰ I schal
 defende me today. Ande specyally siþen þow knowes alle 3
 þo⁶ customes þat ben amonge þo²¹ Iewes, ande alsso þo
 questions²² þat ben amonge hem: wherfore I preye þe þat

¹ to S.P.D. ² hym, crossed through, with þese þynges in marg. 1st
 corr. S. þese þinges, P. ³ fol. 128^b S. ⁴ om. S.P. ⁵ fol. 67 C.
⁶ om. S.P.D. ⁷⁻⁷ om. S.P. ⁸ on S.P.D. ⁹ 3ernynges P.
¹⁰ to, expunged, follows, S. ¹¹ om. P. ¹² to þe S.P.D. ¹³ I haue S.P.D.
¹⁴ haue, expunged, follows, P. ¹⁵ þynkeþ S.P.D. ¹⁶ in marg. C^m 26 in
 a later hand, C. xxvi c^o on erasure, xvith century hand, S. ¹⁷ abroad
 follows spred, S.P.D. ¹⁸ þ on erasure, S. kyngis D. ¹⁹ knele S.P.D.
²⁰ fol. 67^b C. ²¹ hem P. ²² customes S.P.D.

4 þow here me paciently. Ande also forsoþe my lyfe fro my
 3owþe, ande fro þo bigynnyng in my nacyone, in Ierusalem,
 5 alle þo Iewes knowe; knowande me fro þo bigynnyng, if¹
 þei wolde bere wytnes, þat efter þo certayne secte of oure
 6 relygione I haue lifed a Pharisene. Ande now in þo hope of
 biheste þat was made vnto² oure fadires of oure Lorde God, I
 7 stonde subjecte to þo dome; in þo whiche oure twelue tribes,
 nyghte ande daye seruande, hopen to come. Of þo whiche
 8 hope, kenge Agrippa, I am accused of þo Iewes. Bot whatte
 es demed incredibil anentes 3owe, if God raise³ þo deed?
 9 Ande I also supposed, þat me awghte to do many contrary-
 10 ouse þinges agayne þo name of Iesu of Nazarene. Ande I
 sparde⁴ in prisone many halowes; and þis I did in Ierusalem,
 for suche power I toke of þo princes [of prestis]⁵; ande
 11 whanne þei wore slayne, I bare þo sentence. Ande punysch-
 ande hem customabuly by alle þo synagoges, I garte⁶ hem
 forto² blaspheme. Ande 3itte I was more wode agaynes hem,
 12 ande pursewed hem to oute nacyons. In þo whiche, when I⁷
 wente vnto² Damaske wiþ þo power & letters of princes of
 13 prestes, in þo myddes of þo daye, in þo waye I sawe, kenge
 Agrippa, fro heuen, passande þo schynnyng of þo sunne,
 a lyghte þat vmschone⁸ me and hem þat wore wiþ me.
 14 Ande whanne we alle felle vnto² þo erthe, I harde a voice
 spekande to me in þe tunge of Hebrewe, Saule, Saule, whi
 pursewes þow me? Hit es harde to þe to kes⁹ agayne þo
 15 brodde¹⁰. Ande I saide, Who erte þow, Lorde? Ande he
 16 saide, I am Iesu whom þow pursewes. Bot rise vppe, he
 saide, ande stonde vpon¹¹ þi fete: for for¹² þis cause I appered
 vnto² þe, forto make þe a mynister ande wytnes of þinges þat
 þow haues sene, and of þo in whom I schal appere to þ[e]¹³;
 17 delyuerande þe¹⁴ fro pupuls ande nacyons, to whom now¹⁵
 18 I sende þe, forto opun þo eyghne of þo¹⁶ blynde, þat þei turne
 fro þo derkenes vnto² þo lighte, fro þe pouer of þo fende to
 God, ande þat þei take remyssion of synnes, ande lote amonge

¹ fol. 129 S.² to S.P.D.³ rere S.P.D.⁴ closyd S.P.D.⁵ S.P.D.⁶ maked S.P.D.⁷ fol. 68 C.⁸ aboute schon S.P.D.⁹ kyce S.D. kynse P.¹⁰ prikke S.P.D.¹¹ on S.P.D.¹² om. S.P.D.¹³ S.P.D. þo C.¹⁴ þes P.¹⁵ I now S.P.D.¹⁶ fol. 129^b S.

halowes bi þo faiþe þat es in me. Wherfore, kenge Agrippa, 19
 I was noghte vntrowthfulle to þo heuenly vision: bot to 20
 hem þat wore at Damaske firste, ande siþen¹ to þem þat wore
 at Ierusalem, I schewed hit, ande bi alle þo contre boþe to
 þo Iewrye ande to þo nacions, þat þei schulde² do penawnce,
 ande þat þei schulde be turned vnto³ God, doynge þo worþi
 frutes of penawnce. For þis cause þo Iewes, whan I was in 21
 þo temple, wolde haue slayne me, ande toke me. Ande ȝitte 22
 vnto³ þis daye I stande, hulpun wiþ þo grace of God, witness-
 ande boþe to þo lesse ande to þo more, no þinge sayande
 more þanne Moyses ande þo prophetes saide forto kome; þat 23
 Criste was p[a]ssibil⁴, & þat he was firste of þo resurreccione
 of þo deed, forto schewe lyghte vnto³ þo puple ande to þo
 naciones. Ande whanne he spake þus ande schewed resone 24
 ande skille for hym, Festus saide wiþ a grete voyce, Poule, þow
 fonnes⁵; myche⁶ letturere turnes þe vnto³ folý⁷. Ande Poule 25
 saide, Gode Festus, I fonne noghte, bot I speke wordes of
 soburnes ande soþefastenes. For þo kenge knowes of þise, 26
 to whom I speke stabuly; I suppose þat none of þise es
 vnknowne to hym; for none of þise was done in hiddels⁸ (or,
 in hernes). Ande þo kenge Agrippa trowes⁹ vnto³ þo pro- 27
 phetes; I wote þat þow trowes. Ande þo kenge Agrippa 28
 saide vnto³ Poule, In lytel þou makes a skille þat I am
 Cristen. Ande Poule saide, I ȝerne¹⁰ bifore God in lytel 29
 ande in myche, noghte onely þe, bot alsso¹¹ alle þat heren me
 todaye, forto be made suche as I am, outetaken þise bondes.
 Ande þo¹² kenge, ande þo mayre, ande þo men of Beronye, 30
 and þoo þat sate wiþ hem, rose vp; ande wente biside ande 31
 speke togider & saide, No þinge haues þis man done þat es
 worþi þo deþe or bondes. Ande Agrippa saide vnto³ Festus, 32
 þis man myghte haue ben laten go, if he hade noghte appeled
 vnto³ þe¹³ Cesar¹⁴.

¹ om. S.P.D.² fol. 68^b C.³ to S.P.D.⁴ *possibil* C.;*passybyl* S.P.D. *Vulg.* si passibilis Christus.⁵ þu *fonnys* repeated

in marg. 1st corr. S.

⁶ þi *m.* S.P.D.⁷ *foltschupe* S.P.D.⁸ *hyddyl* S.P.D.⁹ *trowest* S.P., *st* on erasure, S.¹⁰ *desyre* S.P.D.¹¹ fol. 130 S.¹² fol. 69 C.¹³ om. S.P.¹⁴ *capitulum*

follows, C.

27 ¹ Ande¹ whanne hit was demed þat he schulde schippe into
 Ytalye, ande be² taken³ vnto⁴ þo centurion of þo companye
² of Auguste whos name was Iulye, we wente into a schippe of
 Hardumetyne⁵. Ande whanne⁶ we biganne to sayle, we bere
 vppe aboute þo places of Asye; ande with vs dwelled
³ Aristarcus Mecedonye of Thessalonye. Ande þo nexte day
 we come unto⁴ Sidon: and Iulye tre[t]ed⁷ Poule manly, and
 lete hym go to hise frendes, and forto do hise owne cure.
⁴ Ande whanne we wente fro þeþen⁸, we vndursayled Ciper, for
⁵ þo wyndes wore contrariouse. Ande we, saylande þo see of
 Cylyce and Pamphile, in twelue days we come vnto⁴ Listram
⁶ of Lycie. Ande þore þo centurion fonde a schippe of Aly-
 sawnder, schippande into Ytalye; & he putte vs in hit.
⁷ Ande whanne we hade sailed slouly many dais, ande vneþes
 wore comen agayne Gwyde, for lettynge of þo wynde, we
⁸ sayled vnto Crete biside Salomon; ande vneþe saylande
 biside into⁹ a place þat es called Gode Porte (or, hauen), to
⁹ þo whiche es nere¹⁰ þo cyte of Thessal[a]¹¹. Ande whanne
 longe tyme ande myche þan was passed, ande was no forþer
 siker schippyng ande saylyng, for þat þei haden longe
¹⁰ fasted, Poule comforþed hem, sayande¹², Men, I see þat wiþ
 iniurye ande myche harme noghte onely of þo charge þat es
 of þo schippe ande of þo schippe, [bot of oure lyues]¹³,
¹¹ bigynnes oure schipode to be. Þo centurio trowed vnto⁴ þo
 guuernere of þo schippe ande to þo schipman more þanne
¹² to Poule[s] saynges¹⁴. Ande for þei haden noghte habul
 hauenynge forto wynter inne, þei toke þer cownsel to go fro
 þeþen¹⁵, if þei myghte on⁶ any wise come vnto⁴ Phenyce, forto
 wynter at þo hauen of Crete, þo whiche was berande towarde
¹³ Affriche, ande¹⁶ Chore. Bot whan þo souþe wynde blewe,
 whanne þei supposed to holde þer purpose, ande hade gone
¹⁴ fro Assere ande hade passed Crete, noghte myche efter come

¹ in marg. *C^m 27^m* in a later hand, C. *xxvii c^o* in a *xvith* century hand, S.
² om. P. ³ *bytaken* S.P.D. ⁴ *to* S.P.D. ⁵ *adrowmyntyne* S.P.D.
Vulg. *navem Adrumetinam.* ⁶ om. S.P.D. ⁷ S.P.D. *traded* C.
⁸ *þeyn* S.D. *þen* P. ⁹ fol. 69^b C. ¹⁰ *nyȝ* S.P. ¹¹ S.P.D. *Thessa-*
lonye with *onye* expunged, C. ¹² fol. 130^b S. ¹³ S.P.D. vacant space
 of $\frac{3}{4}$ inch, C. ¹⁴ *poules seyenge* S.P.D. ¹⁵ *þen* S.D. *þeyn* P.
¹⁶ & to S.P.D.

agayne hem a norþe-hestē wynde. Ande whanne þo schippe 15
 was vppe-taken, ande myghte noghte enforce agayne þo
 wynde, we gafe þo schippe to¹ þo wynde, ande þo wynde bere
 vs. Ande so we come vnto an ile þat es named Cawda². 16
 Ande vneþe myghte we gete þo kokbote: and whanne þis 17
 was hade away, þei vsed³ helpinge, byndande þo schippe;
 dredande þat ne⁴ þei schulde falle into sande⁵ place: ande so
 þei wore borne, while þe vessel was keste downe. [Ande] we 18
 wore⁶ schaken wiþ⁷ a grete tempeste; ande þo⁸ toþer [day]⁹
 þei keste oute of þo schippe þinges þat wore þerinne. Ande 19
 vpon⁴ þo þridde day þei keste oute þe⁴ armorye of þo schippe
 wiþ þer hende, for noþer sonne nor mone nor sternes¹⁰ appered 20
 bi many dais. Ande grete tempeste was, ande þan was alle
 hope of oure hele away. Ande whanne we longe hade fastud, 21
 Poule stode ymyddes and saide, It behoued¹¹, 3he men,
 forto here¹² me (or, forto¹³ haue harde me), noghte to¹⁴ haue
 passed fro Crete, ande forto haue wonnen þis losse¹⁵. Bote 22
 3itte bes of gode⁴ herte: for losse¹⁵ schal¹⁶ þer none⁴ be of⁴
 none of 3oure lifes, bot only of þo schippe. For þis nyghte 23
 stode bi me þo awngel of God, whos I am, ande vnto¹⁷ whom
 I serue, ande saide, Poule, drede þe noghte, forto vnto⁴ þo 24
 cesar þe bihoues to come. Ande lo, God haues giuen vnto¹⁷
 þe¹⁸ alle¹⁹ þat ben in þo schippe wiþ þe. Ande þerfore, men, bes 25
 of gode herte: for I trowe vnto¹⁷ my God, þat so schal it be
 as hit was saide vnto¹⁷ me. Ande into an ile schal we come. 26
 Bot efter þo fourten[d]e²⁰ nyghte was comen, and we wore 27
 schippande in A-drye, aboute þo⁴ mydde-nyghte þo schipmen
 supposed þat þei see a contre. Ande þei put þer plumbe 28
 into þe see to knowe þo depnes of²¹ water; ande þei fonde
 twenty paces. Ande whanne þei wore a lytel þen, þei fonde
 xv pases. Ande for þei dredde þat þei schulde falle into 29
 scharpe places, þei sende foure ankers oute of þo²² schippe,

¹ *e schyp* to repeated in marg. 1st corr. S. ² *canda* S.P.D. ³ om. S.P.

⁴ om. S.P.D. ⁵ *sondy* S.D. *þe sondy* P. *Vulg.* timentes ne in Syrtim

inciderent. ⁶ *& we were* S.P.D. *wore we* C. ⁷ fol. 70 C. ⁸ *at þe* S.P.D.

⁹ P; in marg. 1st corr. S. om. C.D. ¹⁰ *sterrys* S.P.D. ¹¹ *byhouep* P.

¹² *here* with *d* added and *hafe* in marg. C. ¹³ *here me or forto* om. S.P.D.

¹⁴ fol. 131 S. ¹⁵ *lost* S.P.D. ¹⁶ om. P. ¹⁷ *to* S.P.D. ¹⁸ on

erasure, 1st corr. S. *3ow* D. ¹⁹ *alle lyfes* S.P. ²⁰ *fourtenþe* S.P.D.

²¹ *of þe* S.P. ²² om. D.

30 ande ȝerned¹ þat day² wore comen. Ande whan þo schipmen
 wolden hafe fledde oute of þo schippe³, ande hade put oute þo
 31 bote of þe schippe into þe see as forto keste þer ankers, Poule
 saide ⁴vnto þo centurion ande to þe knyghtes⁴, Bot if ȝhe be
 32 stille in þo schippe, ȝhe may noghte be saued⁵. Thanne þo
 knyghtus kutteden away þo cordes of⁶ þo boot, ande suffured
 33 hit to falle away. Ande whanne lyghte biganne forto⁷ come,
 Poule preyde hem alle þat þei schulde ete sumwhat, ande
 saide, þis es þo fourtende daye þat ȝhe hauen ben fastande,
 34 ande no mete haue ȝhe eten⁸ (or, taken). Wherfore I pray
 ȝowe to take summe meate for ȝoure hele : for a heer of none
 35 of ȝoure hedes schal perische. Ande whanne he hade saide
 þis, he toke brede ande þanked God in alle þer sighte. Ande
 36 whanne he hade broken þo brede ande biganne forto⁹ ete, þei
 37 wore made þo more herty ande toke mete alsso. þo men þat
 wore in þe schippe wore two hundrethe seuenty ande sexe.
 38 Ande whanne þei haden eten þer fille, þei allegid þo schippe,
 39 ande keste þo whete into þo see. Ande whanne day was
 comen, þei knew [noghte] þo londe¹⁰. Bot an arme þei
 bihelde, in þo whiche þei see as hit wore a banke. Ande
 40 þider þei þoghte, if þei myghte, to keste þo schippe. Ande
 whanne þei hade drawen vppe þo ankurs, þei putte hem
 vnto⁷ þe see, slakande þo iunctures fro þo gubernacle¹¹, &
 raised¹² a lytel sayle. Ande bi þo blaste of þo wynde þei
 41 wente vnto⁷ þo banke. Ande whanne we wore fallen into
 a place þer two sees mette, þei enpeched¹³ þo schippe ; ande
 þo forþer partye of þo schippe stode¹⁴ stille. Bot¹⁵ þo schippe
 42 lowsed for strenkthe of þo see. Ande þo knyghtes gafe
 counseile, þat þoo þat wore vndure kepinge in þo schippe
 schulde be slayne, and þat þei schulde noghte skape awaye.
 43 Ande þo centurion, for he wolde þat Poule wore saued, for-
 bedde so to do. Ande he bade þat þoo¹⁶ þat couþe swymme
 schulde firste go vnto⁷ þo see, ande so skape ande come vnto⁷

¹ *desyryd* S.P.D.² *þe d.* P.³ fol. 70^b C.⁴⁻⁴ om. S.P.D.⁵ *saue* S.P.D.⁶ *þo cordes of* om. S.P.D.⁷ *to* S.P.D.⁸ *eten or*om. S.P. ⁹ fol. 131^b S. *to* S.P.D.¹⁰ *no lond* S.P.D.¹¹ *gubernacles* P,*es* added in a later hand, S.¹² *reryd* S.P.¹³ *enpersched* S.P.D.¹⁴ om. S.P.¹⁵ fol. 71 C.¹⁶ *eche* S.P.

þo londe. Ande oþer toke bordes, and summe toke oþer 44
þinges þat wore of þo schippe. Ande so bifelle, þat þei alle
skaped vnto þo londe saufe¹, & none perished.

Ande² whanne we were skaped, þanne knewe we þat þo 1 **28**
londe þat we³ were onne was called þo ile of Mutilene.
Ande þo barbarise schewed myche manhede vnto⁴ vs, for þei 2
kindeld a fire, ande refresched vs, for þe rayne ande þo colde
þat was þanne. Ande whanne⁵ Poule hade gider[ed]⁶ stikkes, 3
ande hade layde hem vpon þo⁷ fire, a nedder come from þo
hete, and smote into his honde. & whanne þo barbarise se 4
þo beste hongande⁸ in⁹ hise honde, þei saide togider, For-
sothe he þis es a mansleare, for þose he¹⁰ skaped fro þo see, he
es noghte suffurde no lenger to lyfe. Ande Poule smote þo 5
beste into þe fire, ande hade none harme. Ande þei supposed 6
þat he schulde bolne¹¹, ande sodenly falle downe ande dighe.
Ande whanne þei longe hade abiden, and seghe þat he hade
none harme, þei turned ande saide þat he was God. Ande in 7
þo places wore þe maners¹² of þo prince of þat ile, whos name
was Publyus; þo whiche receyued vs, ande¹³ benyngly re-
fresched¹⁴ vs three dais. Ande þo fader of þis prince laye in 8
þo fioures ande in þo yuel þat es called dissintery: vnto⁴
whom Poule enterde. Ande whanne he hade layde vpon¹⁵
hym his hondes, he helud hym. Ande whanne þis was done, 9
alle þat wore in þo ile ande wore seke come vnto⁴ hym, ande
wore helud. Ande men of þat ile worschipped vs with 10
myche worschippe, ande gafe vs þat vs nedid vnto⁴ oure efte-
schippinge. Ande efter three monythes we schipped in¹⁶ 11
a schippe of Alysawnder, þo whiche hade wynterde in þat
ile, ande hade fairnes of castels¹⁷. Ande whanne we wore 12
comen to Syracuse, þere we dwelled three dais. Ande fro 13
þepen¹⁸ we passed abowte, ande come vnto Regyum: ande
after þo mydday whanne þo souþe blewe, þo secunde day we

¹ follows *scaped*, S.P.D.

² in marg. *C^m 28^m* in a later hand, C. *ye*

xxviii c^e in a xvith century hand, S. ³ in marg. 1st corr. S. ⁴ to S.P.D.

⁵ om. P.

⁶ *gaderyd a multitude of* S.P.D.

⁷ on þe S.D. on D.

⁸ fol. 132 S. *hyngande* S.P.D.

⁹ on S.P.

¹⁰ *he be* S.P.D.

¹¹ *swelle* S.P.D.

¹² *maystris* S.P.D.

¹³ om. S.P.D.

¹⁴ fol. 71^b C.

om. S.P.D.

¹⁵ on S.P.D.

¹⁶ *into* S.P.D.

¹⁷ *Vulg. cui erat*

insigne Castorum.

¹⁸ *pen* S.P. *þeyn* D.

14 come to Puteolos: where we fonde breþer, ande þei preyd vs
 forto¹ dwelle wiþ hem seuen dais: ande so come we vnto¹
 15 Rome. Ande whanne þo breþer þere harde of oure comynge,
 þei come agayne vs vnto¹ þo merket of Appii, þo senator;
 ande whanne Poule se hem, he þanked God, ande toke gode
 16 traiste. Ande whanne we wore comen vnto¹ Rome, Poule
 was suffurd to dwelle wiþouten þo castels bi² hymselfen wiþ
 17 one³ knyghte to kepe hym. Ande efter þo thriddre daye he
 called togider þo firste of þo Iewes: ande whanne þei wore
 comen togider, he saide vnto¹ hem, 3he men⁴, breþer, I haue
 done no þinge agayne þo pupil of þo Iewes, or agayn eldar⁵
 doynge. Ande fro Ierusalem I am bitaken bownden into þo
 18 hende of þo Romaines; & whanne þei hade aschinge of me,
 þei wolde haue laten me go, for þei fonde no cause of deþe in
 19 me. Ande for þo Iewes agayn-saide þat I schulde noghte be
 delyuerde, þerfore was I garte⁶ forto appele vnto¹ þo Cesar;
 20 noghte forto accuse my nacione. Ande for þis cause I praide
 forto see 3owe, ande forto speke wiþ 3owe: forwhi for þo
 hope of Israel I am vmgyuen⁷ (or, bounden) with þis cheyne.
 21 Ande þei saide vnto¹ hym, We toke neuer lettures fro þo
 Iewry of⁸ þe, nor none comande to vs haues tolde vs any
 22 dede or ille⁹ of þe. Bot we prey þe¹⁰, þat we may here of þe¹¹,
 what þow can ande felys. For of þo¹² secte es knowne þat in
 23 iche place hit es withstande. Ande whanne he hade sette
 hem a daye, many come vnto¹ hise hostage þer he dwelled;
 vnto¹ whom he expowned, witnessande þo kengdome of God,
 ande makande skilles to hem of Iesu, of þo lawe of Moisy,
 24 ande of þo prophetes, fro þo morne vnto þo euen¹³. Ande
 summe trowed vnto þoo¹⁴ þat he saide, ande summe trowed
 25 noghte. Ande whanne þei wore not assentande togider, þei
 lerned¹⁵ of Poule¹⁶ o worde þat wele¹⁷ þo Holigoste speke by
 26 Isaye þo prophete vnto¹ oure fadirs, sayande, Go to þis puple,

¹ to S.P.D. ² fol. 132^b S. ³ oute S.P.D. ⁴ myn P.
⁵ elderys S.P.D. fol. 72 C. ⁶ nedyd to S.P.D. ⁷ vmgyuen or om. S.P.D.
⁸ wiþ crossed through and of inserted above the line, D. ⁹ yuel S.P.D.
¹⁰ þe þe C. ¹¹ of þe in marg. C. ¹² þis S.P.D. ¹³ to euen S.P.D.
¹⁴ to þat S.P.D. ¹⁵ lernyd of crossed through with wenten wey in marg. in
 a later hand, S. wentyn here wey P. ¹⁶ seyenge follows, P. saynghe in a
 later hand, in marg. S. ¹⁷ second e erased, S.

ande saye vnto¹ hem, 3he schal here wiþ ere, ande 3he schal
 noghte vnderstande; ande 3he seande schal se², ande 3he
 schal noghte biholde: for þo herte³ of þis puple es hardende⁴, 27
 ande wiþ eres heuely þei han harde. Ande þer eyne þai han⁵
 lokked togider; þat in aunter þei se noghte wiþ eyne, ande
 here with eres, ande vndurstonde with herte, forto turne hem,
 þat I hele hem. Ande þerfore be hit knowne vnto¹ 3owe, þat 28
 þis⁶ helfulle þinges⁷ es sende vnto¹ naciones: ande þei schal
 here hit. Ande Poule dwelled alle þat two 3here in þat place 30
 þat he hired, ande receyued alle þat come to hym, þo Iewes,
 ande þo naciones⁸ þat wore called⁹ gentiles, prechande þo 31
 kengdame of God, ande techande þinges⁵ þat ben of oure
 Lorde Iesu Criste wiþ fulle traiste wiþouten lettynge¹⁰.

S. MATTHEW.

Matheu¹¹ seiþ in þe firste chaptyl on þis wyse in þe book 1 **1**
 of þe kynrede of Iesu Crist, þe sone of Daud, þe sone of Abra-
 ham. Abraham gate Ysaac, & Ysaac gate Iacob. Iacob 2
 gate Iudam & his breþeren. Iudas gate Phares & Zaram of 3
 Tamar. Phares gate Esron. Esron gate Aram. Aram gate 4
 Amynadab. Amynadab gate Naason. Naason gate Salmon.
 Salmon gate Booz of Raab¹². Booz gate Obed of Ruth. 5
 Obed gate Iesse. Iesse gate Daud þe kyng. Daud þe kyng 6
 gate Salomon of hire þat was Vryes wyf. Salomon gate 7
 Roboam. Roboas gate Abyam. Abyas gate Asa. Asa gate 8
 Iosaphath. Iosaphath gate Ioram. Ioram gate Ozyam.
 Ozyas gate Ioathan. Ioathas gate Achas. Achaz gate 9
 Ezechyam. Ezechyas gate Manassen. Manassen gate Amon. 10
 Amon gate Iosyam. Iosyas gate Iechonyam. Iechonyas 11,12
 gate Salatyel. Salatyel gate Zorobabel. Zorobabel¹³ gate 13
 Abiud. Abiud gate Eliachym. Eliachym gate Azor. Azor 14
 gate Sadoc. Sadoc gate Achym. Achym gate Eliud. Eliud 15

¹ to S.P.D. ² fol. 133 S. ³ hertys S.P.D. ⁴ hardyd S.P.D.
 fol. 72^b C. ⁵ om. S.P.D. ⁶ is S.P.D. ⁷ es erased, S. ⁸ grekes P,
 on erasure, 1st corr. S. ⁹ clepyd S.P.D. ¹⁰ Explicit follows, C.S.P.,
 in marg. nearly erased, D. MS. C. ends here. ¹¹ fol. 1, heading,
 Mathew D. ¹² ra on erasure, S. rachab D. ¹³ fol. 133^b S.

gate Eleasar¹. Eleasar gate Mathan. Mathan gate Iacob.
 16 Iacob gate Ioseph þe housbonde of Marye, of whom was
 17 bore Iesus þe whuche is clepyd Crist. Alle þe kynredys fro
 Abraham to Daud beþ fourtene; and fro Daud to þe goynge
 oute of Babilon [fourtene; and fro þe goynge out of Babilon]²
 18 to Crist fourtene. Soply þe generacyoun (or, kynrede) of
 Crist was on þis manere: whan Marye þe moder of Iesu was
 weddid to Ioseph, or þei come to-gyder sche³ was founde
 19 hauynge in hire wombe of þe Holy Gost. For-soþe Ioseph
 hire housbonde, for he was ryztwys, he wolde not opynly
 20 sclawnder hire, but pryuely he wolde haue left hire. Soply
 whyle he was þenkyng⁴ þese þinges for-to leue his wyf, loo,
 an aungel of oure Lord apperyd to hym in sleep, seyenge,
 Ioseph, þe sone of Daud, ne wyle þ[ou]⁵ not drede to take
 Marye þy weddid wyf: forsoþe þat þing þat is bore in hire
 21 is of þe Holy Gost. Soply sche³ schal bere a sone, & þou
 schalt nempne⁶ his name Iesus; forsoþe he schal make his
 22 puple safe fro þe synnys of hem. Soply þis was done, þat þat
 þing schulde be fulfild þe whuche was seyde by þe prophete,
 23 seyenge on þis wyse, Lo, a mayden schal haue in hire wombe,
 & sche³ schal bere a sone, & his name schal be clepyd
 Emanuel; þat is, God is wiþ us (or, God schal be wiþ us).
 24 Soply Ioseph rysynge up fro his sleep dide as þe aungel
 25 comawndid⁷ hym⁸, & he tooke Marye his wyfe; and he knewe
 hire not (þat is to seye, fleschly)⁹ tul¹⁰ sche³ bare hire sone
 first bygete: & sche clepyd his name Iesus.

2 1 Herfore¹¹ whan Iesus was bore in Bethlem of þe Iewery
 in þe dayes of kyng Heroude, loo, þe kynges come fro þe est
 2 to Ierusalem, seyenge, Where is he þat is bore þe kyng of
 Iewys? soply we sawe a sterre of hym in þe est, & we
 3 come to wurschupe hym. Soply kyng Heroud herynge was
 4 troubyld in herte, & alle Ierusalem wiþ hym. & he gederyd
 alle þe princes of prestis & þe wyse men of þe puple, & he
 5 enqueryd of hem where Crist schulde be bore. And þei
 seyde to¹² hym, In Betleem of þe Iewrye: for-why so it is

¹ fol. 1^b D.² D.³ *3he* P.⁴ *þinkyng* D.⁵ D. *þe* S.P.⁶ fol. 2 D.⁷ fol. 134 S.⁸ *to him* D.⁹ gloss om. P.¹⁰ *to* D.¹¹ *Werfore* P.¹² fol. 2^b D.

wryte by þe prophete, & þou Betleem, in þe lond of þe 6
 Iewrye, þou art not leest in princes of þe Iewry (þat is to
 seye¹, þou cyte Betlem, þou art not holde to be lest among
 alle þe cytees of þe Iewry, but most of dignite) : for soþly out
 of þe schal goo a dewke (a ledere), þe whuche schal gouerne
 my peple Israel. þan pryuely Heroud callyd þe kynges, & 7
 bysyly he enqueryd of hem þe tyme of þe sterre þe whuche
 apperid to hem ; & he seyde sendenge hem into Betlem, Goo 8
 3e, & bysyly enquere 3ee of þe chylde ; þat whan 3e haue
 founden hym, telle 3ee me a3eyn, þat I come & wurschupe
 hym also. þese þre kynges, whan þei had herd þe kyng 9
 Heroud, þei wente þer weye ; & lo, þe sterre þat þei sawe in
 þe² est wente byfore hem, vnto suche tyme þat it³ come &
 stode aboue where þe chylde was. Soþly þei seynges þe sterre 10
 were ioyeful ; & wiþ gret⁴ ioye þei entrede in-to þe hous & 11
 fownden þe chylde wiþ Mary his moder ; & þei felden⁵ down
 worschypinge hym ; & þei openyde þer tresoris & offrede to
 hym 3yftys, gold & encense & myrre ; & toke in slepe an 12
 answeere þat þei schulde not turne⁶ a3eyn by Herode. By
 a-noþer weye þei turnyd a3eyn in-to her cuntrey. & whan 13
 þei were gon a3eyn, lo, an angel of oure Lord apperyd to
 Ioseph in his sleep, seyenge, Ryse up & take þe chylde & his
 modir, & fle into Egypt, & be þere vn-to suche tyme þat
 I warne to þee : for-soþe it is for-to come þat Herode sekeþ
 þe chylde to lose⁷ (or, to sle) hym. þan Ioséph rysynge toke 14
 þe chylde & his moder in þe nyȝt, & he wente in-to Egypt ; &
 he was þere vnto þe deyenge of Herode : þat þat⁸ schulde be 15
 fulfylde þat was seyde of God by þe prophete, seyenge, Fro
 Egypt I callyd my sone. þan Herode, seynges þat he was 16
 bygylyd of þe kynges, he was ful wroþ, & sende in-to Betlem,
 & slow alle þe chyldren þat were in Betlem & in alle þe
 costys bysyde, þat were of two 3eer & wiþinne, after þe tyme
 þat he hadde souȝt of þe kynges. & þanne was fulfillyd þat 17
 was seyð by Ieremye, A voyce was herd in hye, gretynge 18
 & mychil waymentynge, Rachel wepynges her sones ; and

¹ P. say in marg. later hand, S. om. D. ² om. D. ³ fol. 134^b S.

⁴ a gret D. ⁵ fellen P. ⁶ fol. 3 D. ⁷ leese P. ⁸ þ^t he P.

19 sche¹ wolde not be comfortyd for þei were noȝt (quic)². þus
 whan Herode³ was deed, loo, an aungel of oure Lord appered
 20 to Ioseph in sleep in Egypt, seyenge, Ryse & take þe chyld &
 þe moder of hym, & go in-to þe lond of Israel: for soþly þei
 21 beþ deed⁴ þat souȝte þe chylde's lyf. & Ioseph roos & toke
 þe chyld & his moder, & he come into þe lond of Israel.
 22 Soþly he herynge þat Archelaus⁵ regned in þe Iude for
 Herode his fadir, he dredde for hym to go þider. & Ioseph
 was amonestyd in his sleep by an aungel how he schulde go
 23 in-to þe partys (þat is, to þe cuntrey) of Galyle, & come
 & duellyd in a cytee þe whuche is called Nazareth: þat þat
 þing schulde be fulfylde þat was seyde by þe prophetys, For-
 soþe, he schal be called Nazarene (þat is to seye, holy).

3 1 Soþly⁶ in þo dayes Ion baptist come, prechyng in þe
 2 wyldernes (or, in þe desert) of þe Iewrye, & seyenge, Do ȝe
 penawnce; for soþly þe kyngdom of heuene schal come nyȝ.
 3 Soþly þis is he of whom it was seyde by Ysaye þe prophete,
 seyenge, A voyce of a cryere in wilderness, make ȝe redy
 þe weye of oure Lord. Make⁷ ȝe ryȝt stretis⁸ (or elles,
 4 streyȝte þe weyes) of hym. Soþly he Ion had cloþinge of þe
 heer of camels, & a gyrdil of a skyn aboute his lendes; soþly
 5 his mete⁹ was hony-sokkles & hony of þe wode. þan wente
 out to hym Ierusalem, & al þe Iewry, & al þe cuntrey aboute
 6 Iurdane; & þei were baptyzed of hym in Iordan, schryuyng
 7 here synnis. Soþly he seyng many of þe Pharysees & of þe
 Saduceus comyng to þe baptem, he seyde to hem, ȝe
 kynredes of þe nedderis, who schewyd to ȝow for-to fle fro þe
 8 wrappe þat is for-to come? Do ȝe worþi fruyte of penawnce:
 9 & wyle ȝe not sey wipinne ȝoure-self (þat is, in ȝoure hertys),
 We haue a fader Abraham: soþly¹⁰ I sey to ȝow, þat God is
 10 myȝty of þise stonys to rere¹¹ þe sonnes of Abraham. Soþly
 now þe ax is sett to þe rote of þe tree: þerfore eche tree þe
 whuche makeþ not good fruyt it schal be kutt downe, & it
 11 schal be sent in-to þe fyre. For-soþe I baptyze ȝow in water

¹ ȝhe P.² underlined, S.P.D.³ fol. 3^b D.⁴ fol. 135 S.⁵ archelanus S.P. n expunged, S.⁶ C^m ȝ^m in marg. S. C^m ȝ D.⁷ fol. 4 D.⁸ þe str. D.⁹ te above the line, S.¹⁰ fol. 135^b S.¹¹ rere up P.

in-to penawnce: soþly he þat is for-to come after me is¹
 stal-worþere þan I, whoos² schoo I am not worþi to bere³:
 soþly he schal baptyze ȝow in þe Holy Gost & in fyre: whos² 12
 wyndel⁴ is in his honde, & he⁵ schal clense fully his korne;
 & he schal gedere his korne in-to his berne, & soþly þe chaff
 he schal brenne in a fyre þat may not be slekked. þanne 13
 come Iesus fro Galyle in-to Iordan to Ion, þat he schulde be
 baptyzed of hym. Soþly Ion forbeed hym, seyenge, I fel to 14
 be baptyzed of þee, & þou comest to me? Soþly Iesus 15
 ansuerynge seyde to hym, Suffre now: for on þis manere it
 bysemeth us for-to fulfille al ryȝtwysnesse. þan he lyte hym
 (or⁶, suffred hym). Soþly Iesus baptyzed wente soone up fro 16
 þe water: & lo, þe heuenes were opene, & he saw þe Spiryte
 of God comynge down as a doufe upon hym; & lo, a voyce of 17
 heuene seyenge, þis is my Sone wel loued, in whom I am wel
 plesed.

þanne Iesus was led in-to desert þorow a spiryte þere he 1 4
 schulde be temptyd of þe deuel. And whanne he had 2
 fastyd fourty dayes & fourty nyȝtys, afterward he hungred⁷.
 & þe temptere comynge to hym seyde to hym, If þou art 3
 Godes sone, sey þat þise stones be maade loues. Crist 4
 ansuerynge seyde, It is wryte þat not onlyche in⁸ breed
 lyueþ man, but in eche word þat cometh of Godes moup. þan 5
 þe fende toke hym in-to þe holy cyte; & putte hym aboue þe
 penacle of þe temple, & seyde to Crist, If þou art Godes sone, 6
 send⁹ þy-self¹⁰ adowne¹¹: soþly it is wryte of þee, for God bad
 his aungelys of Crist to kepe þe¹² in here hondys, as in
 awntyre þou herte þi foot to þe stone. Iesus seyde to hym, 7
 Eft it is wryte, þou schalt not tempte þe Lord þi God. Eft 8
 þe fend toke hym in-to a ful hyȝ hille, & he schewed to hym
 alle þe kyngdomes of þe worlde, & þe ioye of hem; & seyde 9
 to hym, Alle þese þinges I schal ȝeue þee¹³, ȝif þou falle
 & loute [to]¹⁴ me. And þanne seyde Iesus to þe fend, Go 10

¹ fol. 4^b D. ² *whas* D. ³ crossed out, with *vnbynde* in marg. in a later hand, S. *vnbynde* P. ⁴ crossed through, with *wynuce* in marg. in a later hand, S. *wynuce* P. ⁵ om. P. ⁶ *lyte hym* or crossed through, S. om. P.
⁷ fol. 5 D. ⁸ fol. 136 S. ⁹ þ^t *he schulde make* D, in S. crossed through with *send* in marg., in a later hand. ¹⁰ *hymself* D., corrected to *þyself*, S.
¹¹ *a* on erasure, S. *downe* D. ¹² on erasure, S. *him* D. ¹³ *to þee* D. ¹⁴ P

away, Sathanas; for it is wryte, þe Lord þi God þou schalt
 11 worschupe, & to hym one þou schalt serue. þan þe fend
 lefte Crist; & lo, goode aungelys comyn to hym & serued to
 12 hym. Whan Iesus herde þat Ion was put in-to prysoun, he
 13 zede in-to Galyle; & þe¹ cyte of Nazareth lefte, he come
 & duellyd in Capharnaum, by-syde þe see, in þe cuntreyes
 14 of Zabulon & of Neptalym: þat it schulde be fulfylde þat
 15 was seyde by Ysaye þe prophete, Lond of Zabulon & lond of
 Neptalym, þe wey of þe see byzonde Iordane, of þe folke of
 16 Galyle; þe folke þe whuche zede in derkenesse sawe gret
 lyzt, & to þe syttyng in þe rewme of schadowe of deep, lyzt
 17 was rysen to hem. After þat Iesus bygan to preche, & seyde,
 Do 3e penawnce; for soþly, þe kyngdom of heuene schal come
 18 nyȝ. & soþly Iesus wente by-syde þe se of Galile. He sawe
 two breþeren, Symon þe² whuche is cleped Peter, & Andrew
 his broþer, puttyng a nett in-to þe see; soþly þei were
 19 fyscheris. & he seyde to hem, Come 3e after me, & I schal
 20 make 3ow to be fyscherys of men. & þei a-noon lefte þer
 21 nettes & þe schyp, & sueden hym & he wente forþ fro³ þen
 & saw oþer two, Iame þe sone of Zebede, & Ion his broþer, in
 schype wiþ Zebede þer fader, makynge redy þer nettys; &
 22 he clepyd hem. Soþly þei left þer nettys &⁴ her fader,
 23 & folowed hym. & Iesus wente aboute al⁵ Galyle, prechyng
 & techyng hem in here synagoges þe gospel of þe kyngdom
 of heuene, & helyng alle sorowes & alle sekenesse in þe
 24 peple. & þe knowynge of hym wente in-to al Sirry: & þei
 offred to hym alle hauynge yuel, in dyuers sekenes & tor-
 mentys taken, & þo þat hadde fendus wiþ-inne hem, & hem
 þat were lunatyke, & men þat had þe palsy, & he helyd hem.
 25 & many cumpanyes sueden hym, & men of Galyle, & of
 Decapoly (þat is to seye, of þat cuntrey þat hadde ten cytees)⁶,
 & of Ierusalem, & of þe Iewry, & of men fro ouer Iordane.
 5 1 Soþly Crist seyng þe peple, he wente up in-to an hylle:
 & whan he had sette hym downe, his discyplys come to hym:
 2,3 & he openyng his mowþe tauȝt⁷ hem, seyenge, Blessyd be

¹ om. P. fol. 5^b D.² fol. 136^b S.³ fro twice, D.⁴ fol. 6 D.⁵ om. P.⁶ underlined, S.P.⁷ tauȝt in marg. 1st corr.; in text tauȝte in a late hand on erasure, S. tauȝte P. techinge D.

pore in speryte : for here is þe rewme of heuenes. Blessyd 4
 be þe mylde : for þei schal haue þe lond of lyf. Blessyd be 5
 þei þat waylen : for þei schal be comfortyd. Blessyd be þei 6
 þat hungren & þrusten ryȝtwysnes : for þei schal be fulfyllyd.
 Blessyd be mercyful men : for¹ þei schal swe mercy. Blessyd 7,8
 be men of clene herte : for þei schal se God. Blessyd² be 9
 pesyble men : for þei schal be cleped Godes chyl dren.
 Blessyd be þey³ þat suffren purswynges for ryȝtwysnes : for 10
 here is þe rewme of heuenes. Blessyd schal ȝe be whan þat 11
 men schal curse ȝow, & whan þei haue purswed ȝow, & whan
 þei haue seyð al yuel aȝeyns ȝow, lyȝenge, for me. Ioye ȝe, 12
 & be glad : for ȝoure hyre is muche in heuene : soþly so þei
 haue purswed þe prophetis þat were byfore ȝow. Ȝe beþ salt 13
 of þe erþe : & ȝif þe salt vanysche away, in what þing schal þe
 erþe be saltyd ? þis salt is not worþi after, but to be cast
 oute & be defoulyd of men. Ȝe ben lyȝt of þe world. A 14
 cytee sett on an hylle may not be hyd. Nor men lyȝte not 15
 a lanterne & putte it vnder a buschel, but þei sette it on
 a kandelsteke, þat it ȝeue lyȝt to alle þat beþ in þe hous.
 & so schyne ȝoure lyȝt byfore men, þat þei se ȝoure goode 16
 werkes, & so þanke ȝoure Fadir þat is in heuene. Wele ȝe 17
 not gesse þat I come to lose⁴ þe lawe ne prophetys : I come
 not to vn-do hem, but for-to fylle hem. Soþly I seye to ȝow, 18
 To þat heuene & erþe passe, an i ne a tytyl schal not passe
 fro þe lawe byfore alle þinges be done. þerfore⁵ who doþ not 19
 on of þe leeste comawndementis, he schal be cleped leest in
 þe kyngdom of heuene ; and soþly he þat doþ þes comawnde-
 ment^{es} & techeth⁶, he schal be cleped greet in þe kyngdom of
 heuene. Soþly I sey to ȝow, But if ȝoure ryȝtewysnes 20
 habounde more þan of⁷ þese⁸ wyse men of þe⁹ lawe & of¹⁰
 þe Pharyseus, ȝe schal not entre in-to þe kyngdom of
 heuene. Soþly ȝe haue herd þat it is seyð to men of þe olde 21
 lawe, þou schalt not sle ; forsoþe he¹¹ þat sleþ, he schal be
 coupable in þe dome ; soþly I sey to ȝow, þat who-so¹² is wroþ 22

¹ fol. 137 S.² fol. 6^b D.³ ȝe D. þ. y added later, S.⁴ lese P.⁵ fol. 7 D.⁶ techeth hem D.⁷ of scribis P, in late hand, in marg. S.⁸ þe P ; þese...lawe underlined, S.P.⁹ fol. 137^b S.¹⁰ above the

line, S. om. D.

¹¹ in margin, S.¹² þat P.

to his broþer, he schal be gylty to¹ þe dome; soþly he þat
 haþ seyð² to his broþer, Raca, he schal be gylty to¹ þe
 counseyl; soþly he þat haþ seyð² to his broþer, þou foole, he
 23 is worþi þe fyre of helle. þerfore if þou brynge þi zifte to þe
 auter, & þere þou hast byþouzt þee þat þi broþer haþ sum
 24 þinge azeyns þee, leue þi zifte þere byfore þe auter, & go
 ferst to be reconsyled to þi broþer (þat is, be at on wiþ þi
 25 broþer), & þanne þou schalt come & offre þi zifte. Be þou
 assentyng soone to þyn enemy, þe whylis þou art in þe wey
 wiþ hym, en awnter þyn enemy take þee to þe domus-man,
 & þe domes-man bytake þee to þe jayleer, &³ þou be putt
 26 in-to prysoun. Soþly I sey to þee, þou schalt not go oute
 27 fro þi prysoun, to þou haue zeue azeyn þe leste ferþing. 3e
 haue herd þat it was seyð to þe olde men, þou schalt not do
 28 auowtrye: soþly I sey to 3ow, þat eche man þat haþ sey
 a womman & coueyte⁴ for-to haf hire, he haþ don⁵ auowtrye
 29 wiþ hire in his herte. If it so⁶ be þi ryzt eyze sclawndir þee,
 drawe it oute, & caste it fro þee: for soþly it is more
 spedyng to þee þat one of þi membres per-sche, þan al þi
 30 body be sente in-to helle. & 3if þi ryzt hond sclawnder þee,
 kutte it a-wey, & caste it fro þee: for soþly it spedep to þee,
 þat rapere on of þi membris persche⁷ þan al þi body go in-to
 31 helle. Soþly it is seyð to olde men, Whoso lefep his wyf,
 32 hym byhouep 3efe to hire a lybel of forsakyng: soþly y⁸ sey
 to 3ow, þat eche man þat lefep his wyf, outetake cause of
 fornycasyoun, he makeþ hire to do avowtrye: & he þat
 weddep hire þat is left of hire housbonde, he⁹ dop avowtrye.
 33 Eft 3e haue herd þat it was seyð to þe olde men, þou schalt
 34 not forswere þee, for þou schalt 3efe to God þi swerynge: but
 soþly it is seyð¹⁰ to 3ow nozt to swere in eny manere; neyþer
 35 by heuene, for it is þe¹¹ trone of God; neyþer by þe erþe, for
 it is scaffold of his feet; noyþer by Ierusalem, for it is þe
 36 cyte of þe grete Kyng. Nor þou schalt not swere by þin
 heuyd, for þou mayst not make one heer whȝit or blak.

¹ on erasure, 1st corr. S. in D. ² seyþ for haþ seyð, P. ³ fol. 7^b D.

⁴ coueytiþ D. ⁵ dop P. ⁶ so it P. ⁷ fol. 138 S. ⁸ it (changed into y) is (dotted out) sey with erasure of d, S. ⁹ om. D. ¹⁰ I sey D.

¹¹ D ends with for it is þe written as catchwords at the bottom of fol. 7^b.

Soply 3oure worde schal be, 3e, 3e; or nay, nay; soply what 37
 so is more þan þis, it is of yuel. 3e hafe herd þat it was seyd, 38
 Ey3e for ey3e, & a toþ for a toþ (þat is to seye, a man schulde
 be punysched in þe same membre in þe whuche he disseyfede
 his ney3ebore)¹: but soply I sey to 3ow nou3t to² wipstonde 39
 þe yuel: but whoso smyteþ þee in þe ry3t cheke, 3if to hym
 þe³ toþer. & whoso wyle stryue wip þee in þe dome, & take 40
 fro þee þi kote, lefe þou to hym also þi palle. & whoso 41
 angrep þee a þousande paas, go wip hym oþer two þousande.
 And whoso wyle borowe of þee, ne turne þou not away. 3e 42,43
 hafe herd þat it was tolde to olde men, þou schalt loue þi
 frend, & þou schalt hate þin enemy. But⁴ soply I sey to 3ow, 44
 Loue 3e 3owre enemyes, do 3e good to hem þat haten 3ow, &
 preye 3e for hem þat purswen 3ow, & chalange 3ow falsly⁸; þat 45
 3e⁵ be þe sones of 3oure Fadir þat is in heuene, þat makeþ
 his sunne sprynge on goode men & yuele, & reyneþ up-on
 iuste men & vniuste. For if 3e louen hem þat loueþ 3ow, 46
 what meede schal 3e haue? siþ puplycans don þus. & if 3e 47
 greten only 3oure breþeren, what schal 3e do more? Ne don
 not heþene men þus? þerfore be 3e parfyte, as 3oure Fadir 48
 of heuene is parfyte. & take 3e heede þat 3e do not 3oure 1 **6**
 ry3twysnesse byfore men, to be seyn of hem: for elles schal
 3e haue no mede at 3oure Fadir þat is in heuene. And 2
 þerfore whan þou dost þyn almes, nele þou not trumpe byfore
 þee, as ypocritys don in synagoges & stretis, for-to be wor-
 schuped of men. Soply I sey to 3ow, þei haue resseyuyd
 here mede. But whan þou dost þyn almes, loke þi lyft syde 3
 wyte no3t what þi ry3t syde doþ: þat þyn almes be in hyd: 4
 & þi Fader þat seþ in hyd schal 3eue þee hyre⁵.

And⁶ whan 3e preyzen, 3ee schal not ben as ypocrytys, 5
 þat louen to stonde in churches & in kornerys of stretys
 to preyze, for-to ben seyn holy⁷ of men. Soply I sey to 3ow,
 þese men han resceyued here mede. But þou, whan þou 6
 schalt preye, entre in-to þi couche, & schytt þe dore, & pray
 þy Fader, and þy Fader þat seþ in hyd schal zelde þee þi
 meede. Soply 3e prayenge wele 3e not speke mychyl, as 7

¹ gloss underlined, S.P.² om. P.³ þ^t P.⁴ fol. 138^b S.⁵ mede P.⁶ new paragraph with initial, S.P.⁷ underlined, S.

heþyn men¹ doþ, for soþly² þei wene þat þei schule be herd in
 8 hire myche speche. þerfore wele 3e³ nozt be lyckenyd to
 hem ; for-why 3owre heuently Fader wot what þing is nedeful
 9 to 3ow, byfore þat 3ee aske hym. þerfore 3ee schal preye on
 þis manere : Oure Fader þat art in heuene, halewed be þi
 10 name. þi kyngdom come to us. þi wyll be don, as in
 11 heuene, & in erþe. Oure eche dayes breed 3eue us to day.
 12 & for3eue us oure dettys, as we for3eue oure dettourys.
 13 And ne⁴ lede us not in temptacyon, but delyuere us of yuel.
 A-M-E-N.

¹ *h...n men* on erasure, in a later hand, S. ² fol. 139 S. ³ om. P.
⁴ expunged, S. om. P.







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